

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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VOLUME XXX. No. 1

REPORT OF THE EFFICIENCY COMMITTEE TO THE SOUTHERN BAPTIST CONVENTION

Your Committee was raised at the last session of the Southern Baptist Convention by the report of the Efficiency Committee made at that time.

This Committee was "charged with the responsibility of making a survey of all the work done by the Southern Baptist Convention through its organized activities not included in the service of the Foreign Mission Board, the Sunday School Board and the Relief and Annuity Board as now constituted and shall report to the next meeting of this Convention any recommendations concerning mergers or discontinuance of the said agencies, or a redefinition of tasks now committed to agencies as their judgment may determine."

To this Committee was also referred the report of the "Special Committee to Consider the President's Address." In the report that follows your Committee considers itself to have complied with the duties imposed upon it by that Committee as well as the other instructions of the Convention.

Your Committee is aware of the fact that in making this report in accord with the instructions of the Convention certain legal complications are involved. But there can be no "mergers or discontinuance of the said agencies, or a redefinition of tasks" of the agencies which would not involve certain legal complications. And by a special recommendation at the close of this report all legal difficulties, or difficulties otherwise arising, are referred to the Executive Committee of this Convention for adjustment in co-operation with the agencies involved.

The report presents the findings of your Committee and was adopted without dissenting vote.

The report follows:

I. The Baptist Bible Institute

Whereas, we have two theological seminaries, both of which are prepared with complete faculties and have sufficient dormitory space for all students who wish to do graduate and post-graduate work in theology, and,

Whereas, a faculty competent to teach such courses in a third school cannot be provided without an expenditure of funds far greater than is justified by the number of students in the third school who might wish to take advance courses in theology, therefore, be it resolved:

That the Baptist Bible Institute of New Orleans from now on relinquish all effort to give advance courses in theology; and that its faculty be so arranged as to give instruction in the English Bible together with such courses as Biblical Introduction, Old and New Testament Interpretation, a workable knowledge of church history, and such other subjects as may be of use in the practical work of the churches and missions.

II. The Home Mission Board

Whereas, the Home Mission Board has meant much to this Convention in unifying the denomination and adding to our numbers through its long and honorable history, and,

Whereas, in view of the large, increasing and

diversified development of the South it still occupies a place of large possibility and usefulness, and,

Whereas, certain phases of the Home Mission work still need to be fostered by a strong and independent agency, subservient to no other agency other than this Convention itself, therefore, be it resolved:

First—That the Home Mission Board continue as at present organized, but that its activities be confined to foreigners, Indians, Jews, sailors and seamen, Negroes, deaf mutes, church extension, evangelism and the work in Cuba and Panama.

Second—That the Mountain Schools be turned over to the Education Board and that the Executive Committee of this Convention be instructed to work out all legal matters contained in such transfer of properties in connection with the Home Board and the Education Board, and that all legal and financial complications be adjusted between these.

Third—That the policy of the Home Mission Board hereafter shall be not to make any contributions to the State Boards, except in such cases as may be needful in doing a joint work with the states among foreigners in certain strategic centers, or where frontier conditions obtain as in New Mexico.

Fourth—Since it has been learned that tuberculosis, if dealt with in time, may be successfully treated in any community, the Home Board dispose of the El Paso Hospital to the best advantage, whether to individuals or the city of El Paso, or to the Texas State Convention, or otherwise, at the earliest possible time, and that the proceeds, if any, be applied to the debt of the Home Mission Board.

Fifth—That the transfer of the El Paso property shall be done in connection with, and approval of, the Executive Committee of the Southern Baptist Convention.

This plan will take away from the Home Mission Board all extraneous matters that have, through the years, been placed upon it, and will permit the Board to function in the realm of missions only. Thus, the Board will be brought into greater favor with all our people.

III. The Hospital Commission

Your Committee recognizes the importance of the city of New Orleans as a strategic center in Southern Baptist territory. However, your Committee is of the opinion that the Southern Baptist Convention, as such, ought to get out of the hospital business at the earliest possible time and in view of this opinion, we recommend:

First—That for the time being the Hospital Commission continue as now organized.

Second—That at the earliest possible time the Hospital Commission, in connection with the Executive Committee of this Convention, transfer the Hospital in New Orleans to the State Baptist Convention of Louisiana, or jointly to Louisiana and other states, in such way as to conserve the integrity of this Convention and the best interests of the Baptist people.

Third—That it be understood that the Hospital Commission shall not project any new building enterprises, or make any additions to existing plants.

Fourth—That the Hospital Commission be given an equitable amount of co-operative funds until such time as the transfer is completed.

IV. The Inter-Board Commission

Your Committee recognizes the importance of the work of the Inter-Board Commission, as has been conducted by Mr. Frank Leavell, but, in view of the financial condition of Southern Baptists, we recommend:

First—That the work of the Inter-Board Commission be transferred to the Sunday School Board and all financial obligations be assumed by the same.

Second—That this be recognized as the agency of student and religious activities of the Southern Baptist Convention and that the other agencies of the Convention be requested to co-operate with it.

V. The Education Board

Whereas, Education is a matter of supreme importance to Southern Baptists and deserves the best thought and plans of those especially fitted to deal with that subject, and,

Whereas, competition with the state schools is becoming more pronounced and standards are being set, not by the denominational schools, but by others, and which will as time passes be harder to maintain, and,

Whereas, the present competition will in the future be accentuated, and many of our worthy schools are likely to be forced out of existence, therefore, be it resolved:

First—That the Education Board continue as it now exists.

Second—That the Education Board take over the Mountain Schools from the Home Mission Board and that it be the policy of the Education Board to dispose of these Mountain Schools, either to the states, or otherwise, as rapidly as is consistent with good judgment and business efficiency.

Third—Since the debt on the property at Ridgecrest is due to the direct action of this Convention, and, since there is a certain denominational value, which comes from the assembly features, and, since the assembly is now practically self-supporting, and if it went out of existence the Convention would be none the less responsible for the debt, we recommend that Ridgecrest, with its activities, continue, as now, with a close guard upon the expense, and that it be the fixed purpose of the Education Board to so conduct the enterprise as to leave no annual deficit from current expense to be paid out of co-operative funds.

Fourth—Your Committee is of the opinion that the contracts between the Education Board and the Rowe Hollywood Estate should be turned over to the Baptist State Convention of Florida, or, if this cannot be done, that the agreement of the Education Board with the Rowe Hollywood Estate, at Umatilla, Florida, be endorsed with the distinct understanding, as already agreed upon between the Education Board and the Rowe Hollywood Estate, that the conduct of the enterprise at Umatilla shall not be chargeable in any of its parts against the Board or against the Convention. Furthermore, that the Board give careful

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OUR CORRESPONDENT MEETS HIS HIGHNESS

By P. I. Lipsey, Jr.

London, England.—I had an interesting experience Saturday evening.

(English influence is setting its mark on me. It is the English reporter's usage in writing his news story to "sound a keynote" at the beginning, rather than to crash in with what actually happened. He doesn't wish to startle the reader, so he says in effect: "This is going to be good"; or, "Here's one that'll give you a good laugh"; or, "This one is dramatic"; or, "I'm going to tell a pathetic story—get ready to blow your nose". And whereas the English reporter habitually brings himself into his story, only the editor of the Baptist Record permits me to write about my "I".)

The birthday celebration of "Toc H", a British fraternal-social organization growing out of wartime comradeship, was assigned to me for coverage. One celebration was in Westminster Abbey and a later gathering in Albert Hall.

As I came out of the Westminster subway station to go to the Abbey it was already black-dark at 4:30 o'clock. A stunted little cockney-like chap spoke to me, asking if I were to attend the service at the Abbey. He wanted some help in finding the right door to the vast edifice and I advised him as well as I could. He seemed to want a companion and I walked along with him chatting, not having attained that fear of chance acquaintance which distinguishes the sophisticated city dweller.

"I'm from Tower 'ill", said my little friend. I did not at once understand him and assumed from his tone he must have come for the celebration from some distant part of the empire. Before I realized he had come just four miles from a congested East London section near the London Tower, I replied:

"And I came from America."

This jarred him a bit but I managed to prove my friendly attitude and explained I was a newspaperman.

"Tubby will be there", he said of the Abbey meeting. "I work for Tubby", he added with pride. Out of my wisdom I knew that "Tubby" was the parson founder of Toc H, beloved by British soldiers in the Ypres salient. As we arrived at the Abbey I referred the little man to a policeman and went to find the door where I was to be admitted. After some search I slipped into the nave of the historic building, crouching through an ancient cloister door of mediaeval wood and stone, and found a great throng there before me, quietly seated. I was conducted to a seat just in front of the Poets' Corner and with my back to Dryden and Pope found myself facing those great rivals, Disraeli and Gladstone.

The services consisted of song and prayers, reading and responses by the "padres" of the order who were in black robes. As they sang I heard a female voice loud above the rest, and told myself that here was a good woman far more devout than the others. I had to recant in part some minutes later when the choir marched past me and I observed with something of a shock that the prima donna was a boy nearly as tall as I.

Some people who looked like high priests in their white robes with shoulder pieces of gold conducted a ritual before the shining altar where the British sovereigns are crowned and where members of the royal families are married. A minute later I had my first look at the Prince of Wales. He went up to the altar, received some wooden crosses taken from graves of soldiers, and presented them to new chapters of the society.

There followed a parade about the Abbey, in which a boy held up a great golden cross and Toc H brothers carried banners of local branches of the organization in every part of the world, including America. There was a good deal of

ceremony which meant nothing to me, although it seemed to mean a great deal to thousands gathered there—and I slipped out through the low cloister door.

An hour later I was in Albert Hall, a tremendous and imposing concert auditorium, for the evening celebration. My press ticket admitted me to a gorgeous box where I took a corner seat next to the rail of the adjoining box. When the house was filled with perhaps 10,000 persons, a young man of my own age came into the adjoining box and sat down next to me, shoulder to shoulder. Let me call your attention to this gentleman.

He was a trim little figure, slim and not nearly so tall as myself—as I very easily saw while we stood virtually together. His face under light, soft brown hair was weather browned and alert. His eyes gazed around in a steady, boyish fashion. His nose was a bit up-tilted. And he was as nervous as an English sparrow.

This was the Prince of Wales who came and sat beside me by chance! (I hope that exclamation point will not be considered un-American.)

I had not expected to join the demonstration at the entry of the prince, but when to my utter astonishment it came to pass that he entered and stood just by me, I was obliged to join in the uproar and yell in his face that he's a jolly good fellow. I admit I felt some embarrassment in what amounted for me to a false position, and was relieved when the 10,000 quit shouting and looking at us, and we all sat down.

Much as I would have wished to, I did not stare at the prince. My professional nature was demanding that I assail him with questions, but I knew I should not take advantage of such a mere chance to impose on him. He had no idea that I was not one of "the gang" of British soldier-comrades. I am sure he would not have been cordial at finding I was an American newspaper correspondent, and I would have been sorry to confess that I had within the week written a story about his having been thrown from his horse while hunting.

I would not care to charge that the next king of England and emperor of India invaded my privacy and forced his attentions upon me. But it is true that as the great throng sang the old war marching tunes, Prince Edward turned his head to make a number of friendly comments to me and the other veterans of the war who were on my other side. The chairman of the meeting, despite or because of amplifiers, did not make himself well understood.

"I can't understand a word that man says", said the Prince of Wales with a grin.

"Neither can I", I retorted wittily.

"Why don't we sing 'My Old Kentucky Home' or something everybody knows?" said his royal highness.

I heartily agreed with him, while repressing my desire to tell him I used to live in an old Kentucky home. He might have embarrassed me by asking if I knew Bro. Jim Smith.

They sang about Bobby Shafto (who went to sea and) who was coming back "to marry me". I glanced at the prince inquiringly.

"I don't see that that's any incentive", said the world's most distinguished bachelor, rising to the bait. "We could pick out something better to sing than that", he said with a smile to me and the Scotch veteran on my left.

I wanted to slide my song book over and ask him to write something in it. But my well-known "English" diffidence and reserve restrained me. I looked up to a lofty gallery where a few vacant seats showed, and wished my wife had been there to see me—and the prince.

Another part of the audience found fault with the voice of the chairman on the stage.

"We can't hear!" they yelled in orderly concert.

"They say: 'We want beer'", the king's eldest son chipped in with the pertness of a schoolboy.

A few minutes later, the prince left the box

and went to the platform in the midst of roaring applause. He made a little speech, reading from a sketchy manuscript which he had been picking at while he sat by me. He spoke in a fair voice, but twisted and squirmed and repeatedly straightened his tie and collar. Then he was the center of a ceremony in which he lighted the "maintenance lamps" of new members of the fraternity from his own patron lamp.

But before the celebration was ended, I had to rush out and back to the office. I cabled a story to New York, but didn't mention the most important thing—that the Prince of Wales had sat by me and chatted with me. Then I went home, my elation somewhat mixed with resentment that this remarkable experience had come to me by chance—that I had obtained by pure chance what all my efforts (had I chosen to exert them) could not have accomplished in years of striving, perhaps.

"THE ORPHANAGE SIGNAL"

In my experience in life, I have never known children to look for the coming of Santa more than the little folks in the Orphanage. It would do your hearts good to hear them speak of what he is going to bring them, and yet when you have to face the problem of not being able to invite him yourself, there comes a source of sadness as to whether he will come sufficient as to meet the requirements of a great Home like this. However, as I think of the thrills and joy that come through Christmas holidays, my heart goes out to the large number of helpless little folks in the state that are begging for entrance in our Home and yet we have no equipment to take care of them.

Again when I think of the many thousand dollars burned and destroyed by the Baptists of Mississippi, and when you look within our wards here, we haven't a thing other than bedsteads themselves for the comfort of our children, I wonder why Santa doesn't bring us some equipment, instead of many things that will soon be destroyed? As I look at our dining tables without sufficient linen to change twice a week, I wonder again why he doesn't bring some table linen?

If Santa happens to have some slips and knickers for girls from 12 to 18 years of age, we would be mighty glad if he would leave us a few. We wish each boy and girl, man and woman a Merry Christmas and Happy New Year. Come to see us when you can.

—B. E. Massey,
Supt. Baptist Orphanage.

One of the brethren writes that they are glad to have Brother J. R. Carter, former Superintendent of the Orphanage, in their part of the state. He is living in Magnolia, and any churches near there would do well to get his services as pastor. As Brother Lane says, he can make several crops yet if properly fed. Brother Lane is himself a good example of how it can be done, for 127 joined the churches in meetings he held the past year.

Brother J.-H. Lane writes that Central Church, McComb, has called Brother H. L. Carter, a missionary returned from China, and adopted a budget of \$6,000 for 1928, which is \$1,000 more than in 1927. They include The Baptist Record in the budget, and the church is in fine condition.

Evangelist Ray Palmer assisted in a revival meeting at Spurgeon Memorial Church, Norfolk, in which 30 were received into the church. He was accompanied by Carlyle Brooks as singer.

The Church at Terry will put The Baptist Record into the homes of their membership. Raymond already has it in the budget.

THE UNFAILING AND UNDISCOURAGED CONQUEROR

Isaiah 42:4

Sermon by Dr. E. K. Cox of Gloster

Every despondent and discouraged Christian ought to read carefully two books of the Bible, the prophecy of Isaiah and the book of Revelation. There are some who do not think of the latter as being an optimistic book, and I once thought differently myself; but of late I have read it through a number of times in succession. There are a lot of things in it which bewilder me and puzzle me. I do not claim to understand all of them, but I have gotten a new courage for the conflict out of the reading. There is the opening of the seven seals, the sounding of the seven trumpets, and the pouring out of the seven vials, and much of it looks dark and gloomy under the awful and vivid pictures used; but in every one of them before it is finished, there sounds the note of victory and our Lord is triumphant. It is after the opening of the sixth seal, that we have the entrancing picture of the seventh chapter, where John sees the uncounted and uncountable host of the redeemed in the glory that is coming. It is after the sounding of the seventh trumpet that we hear that chorus of voices crying "The kingdoms of this world are become the kingdoms of our God and his Christ and he shall reign forever and ever." And it is following the pouring out of the seventh vial that we are told, "These shall make war with the Lamb and the Lamb shall overcome them; for he is the Lord of lords and King of kings."

There is less trouble when we come to Isaiah; he is the one of the prophets to whom was vouchsafed the most complete and final views of the Messianic reign. There is no chapter in the great prophecy more replete with the note of victory than this one from which our text is taken. No possibility for doubt exists as to the one about whom he is speaking; a number of times the New Testament cites from this chapter declaring its reference to our Lord.

Let us think a bit about the time in which Isaiah lived, that we may see something of what this prophecy meant at such a time. It was a dark, sinful old world; the light of the knowledge of God gleamed and flickered a little among the Jewish nation, but the world as a whole lay under the shadows of paganism. All about the little land of Judea were the mighty kingdoms of earth with their gross systems of idolatry; the children of Abraham had done mighty little to dispel the gloom; in fact it had been a struggle to keep the faith among themselves. Time and again they had forsaken Jehovah and gone after other gods, and in the days of the great prophet all sorts of sin was arrogant in the land.

Yet in this text he speaks of the coming one who shall be victorious, and whose triumph shall be complete. There is grief in the look of Isaiah when he looks upon the sin about him, there is stern rebuke against the evils that curse the land, but when he begins to talk about the coming one who is the theme of this prophecy, there is a note of victory that rings clear as the bells of heaven.

He looked beyond the huge systems of idolatry which surrounded him, beyond the sordid sin and sensuality and villainess that seemed master of the earth and sang like a seraph of one who should come to reign in righteousness and whose government should have no end. All the efforts of men might fail, all the powers of darkness might marshal themselves, but there was coming one who by the suffering and the travail of his soul should usher in the new day.

The one of whom he speaks shall not fail and he shall not become discouraged; he may have to use the bruised reed of broken and feeble men, and the fires of real piety and truth may oftentimes be like the smoking flax; but he will use the one and not break it; and he will rekindle

the other till the earth is aglow with the glory of the flame.

The climax of his statement is found in the words of our text: "He shall not fail nor be discouraged till he hath set judgment in the earth and the isles shall wait for his law".

I want to talk to you this morning about the Christ who has worked out the redemption of men, and is still working for the salvation of men; who is not going to falter or fail; and who has never been and never will be cast down nor discouraged by the conditions which confront him. The Bible is the only purely optimistic book in all the world; it is the only one that pictures the final and complete victory of righteousness, and the final and ultimate collapse of all that makes for evil. The pessimist pure and simple finds no support in this volume; and it is worth while sometimes when the clouds are dark and the hearts of men failing them for fear to look at the outcome as it is pictured by the old prophet.

I. He declares that the coming one shall not fail, and shall not be discouraged. He says this centuries before Christ was born, before the angels' song of rejoicing, before the victory of the wilderness temptation, before the cross was uplifted, or even the stone was rolled from the door of the sepulchre. What a heroic note in a world of gloom, what heroism in the fringes of the black darkness of his day.

He shall not fail. Isaiah was thinking of the tremendous task of the redemption of the world: sin loomed like a black mountain in the way; fallen and depraved human nature was running like a mighty cataract of evil away from God, all was to do, and the task was beyond the reach of human imagination save as illumined by the Holy Spirit; yet out of the darkness the note sounds sweet and clear of a strength that will not fail and a spirit that will not falter.

Well the Spirit guided prophet knew that mere human strength would not avail; he is dreaming of one who is more than a mere man; no purely human character could have been in his mind, the soul of our race would never be who could grapple with the things about which he was thinking, no heart among the bravest of the sons of men who would not stand aghast at the adversary and odds. Isaiah dreamed, and dreamed with the eyes of his soul wide open of the time when the Godman who was coming would set judgment in the earth and the farthest outskirts of humanity should bow their wills to his law. This was a farflung vision, a song of the soul over the intervening centuries. Mighty little of the world was the abode of righteousness, and the will of God had mighty little sway over the hearts of men; faith was indeed a bruised reed, and the hope of such a thing smoking flax. No wonder Isaiah is called the greatest of the prophets, a soul big enough to sing by faith of a victory so complete and so far away in an hour like that was indeed one of the stalwarts, one of the knightly saints whom God gives to the race to keep its soul out of the slough of perpetual despondency.

II. Let us note that part of that prophecy is already fulfilled. The one of whom the lofty soul of the prophet dreamed has come and the most difficult part of his task has been fulfilled. If we think carefully we can see if the Christ was the one who really came and wrought.

1. Our Lord when on earth did not fail, neither was he discouraged. Of all the characters that our world has known he is the only one who fully and completely succeeded. There is no man among all those whom the world calls great and successful that was fully so even to themselves. Their loftiest dreams were never realized, the fruits of their choicest victories were apples of Sodom in their grasp, and the sweets of their mightiest achievements turned to ashes upon their lips; such a thing as complete and full ordered success no mere man has ever known. But he knew it, he did not fail in the life of

holiness which he lived; sin had marred every other life that the world had known, there were scars, black ugly scars upon every other soul that had ever passed down the highway of human life. But his soul was unspotted and all his life as radiant as the light that glows beneath the rainbow circled throne. Sin and Satan spent their force on him, every subtle temptation that through the long centuries had entangled the feet of men was spread before him in vain. Every allurements of ambition, every seduction, to the short and easy way of success was dangled before his eyes; but the gorgeous prizes which had led the uncounted hosts of mortals to the downward path, were seen by him in their true light and valued at their real worth.

The sin and stagnation of the world did not discourage him, he looked all that evil and its cohorts could do in the face and his soul had not the slightest chill of fear. His life was complete to the very end; there have been men and women who have lived nobly and heroically for a little while, they have had their great moments when they dreamed high dreams and thought their high thoughts, but they were not big enough to live on the heavenly heights all the time. But that was the native country of his sinless soul; there were no hours when his lofty resolves faltered, and the fiber of his character weakened. All that Satanic ingenuity could invent and hellish malice could execute were launched against him all the years that he toiled among men without avail; but he did not fail and when the hour for his redeeming work came his sacrifice was ready without blemish and without spot.

He did not fail in the work of redemption. The one who was going to deal with sin and bring this old world back to God must suffer as none of the sons of men had ever suffered and walk where none of them had walked. Sin must be taken away, the burden of it must be borne, and some one of the race that had sinned must endure the cross and despise the shame. There is not time today in the brief limits of one short sermon to speak of our Lord's task in the work of redemption; but he did not fail, though the load was heavy and the pathway led him into the shadow of the outer darkness where death, spiritual death reigned and the light of love had never dawned, he did not falter but walked unflinchingly to the end of the way.

Gethsemane and Calvary are not milestones on the way of one who went down in defeat, but hallowed heritages of humanity where one fought our fight who ended the grim conflict with the shout "it is finished". Gethsemane marks the place where love infinite triumphed in the opening horrors of that ghastly, unspeakable struggle where the sin and shame, the guilt and pain of a rebellious world were rolled into one bundle of death and heaped upon earth's one sinless soul. Calvary with its gory cross tells of the hour when love incarnate steeped itself in others guilt and died the death that brought life forever more.

He did not fail and there is no record of an hour when the iron of discouragement ever entered that courageous heart.

No, in that crucial hour of all time he did not fail, and no victory of all the millenniums is worthy to be named with the glory that gleamed about that silent suffering conqueror.

He did not fail in the domain of death and the grave. Death had never lost a battle and the grave had never permanently lost a prisoner. Some had been raised from the dead only to go back to the long sleep after a few fleeting years, but down in that dark realm where death was king, and the grave was his impregnable dungeon he won again and the third day morning was the Waterloo, and the opening of the Bastille of the grave. He is the living and conquering king of death and carries with him in hands that have unshaken strength the keys of that many chambered toll-booth of the land of night.

He did not fail in the teachings that he gave
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Editorial

SPIRIT-LED AND BIBLE-LED

Get these words of Paul in mind: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord", I Cor. 14:37.

There were people in Paul's day, as there are in ours, who were restive under the idea of authority. The Greeks were mighty advocates of freedom; and these Corinthian Greeks were no exception. And when they became Christians they were deeply impressed with the sense of freedom which was an essential result and accompaniment of the gospel. Greeks were conspicuously individualistic, so much so that it was not easy for any great number of them to be welded together into any great national or racial unity. Disintegration was always threatening to follow their independence and to destroy it.

This disposition shows up conspicuously at Corinth. The church there was threatened with dissolution because of individual independence and the consequent formation of many groups. Some were for Paul and some for Apollos, etc. They had no great reverence for authority. The consciousness of personal and individual approach to God, and the direct bestowal of special gifts on all the members made them feel independent of apostolic control or leadership. They had the Spirit as well as Paul did. And they could talk in the tones of precocious maturity about casting off the swaddling clothes of infancy and managing their own affairs.

Their speech doubtless sounded much like what we hear today about every man having the seat of authority in his own head or bosom. The final authority, we hear today, must rest with the individual conscience as it is enlightened by the Spirit of God. They tell us men must not be bound by any outward authority, or by teaching which was promulgated 2000 years ago. Such talk produces quite a swelling in the chest, and proceeds from a swelling in the head.

We do not deny that there is today special illumination of the Holy Spirit, whose working is evident and helpful in all the people of God. Nor did Paul, or any Bible writer, ever suggest that the working of the Holy Spirit was confined to the few or to any official class. Quite the contrary. Paul says, "But all these worketh the one and self-same Spirit, dividing to each one severally even as he will."

And Peter quotes Joel in saying, "I will pour forth my Spirit upon all flesh"; and then proceeds to mention many classes. Paul rejoices that the Corinthians were enriched in spiritual gifts even as the testimony of Christ (the promises made to them in the gospel) was confirmed in them. But what he does insist on is that they were not the only ones, nor the first to have spiritual enlightenment, and that the Spirit does not contradict himself when he speaks in different people. And more than this that there must be recognition of what He has already revealed as authoritative and final.

Now these are his words to those who lay claim to independence because of spiritual enlightenment, and were slow or loath to submit to what Paul was teaching: "What? Was it from you that the word of God went forth? Or came it unto you alone? If any man thinketh himself to be a prophet, or spiritual (having special spiritual enlightenment), let him take knowledge of the things that I write unto you, that they are the commandment of the Lord."

That sounds like it might be authoritative and final; certainly like it was intended to be. It is much like the prophet of an age long ago who said, "To the law and to the testimony! If they speak not according to these, it is because there is no light in them." That "inward light" that some profess is a lie if it contradicts the word of God, a revelation which the Spirit has already

given.

Or, if a word is preferred from the New Testament. John says, "I have not written unto you because ye know not the truth, but because ye know it, and no lie is of the truth". What the Spirit of God said through the Bible writers is not going to be contradicted nor set aside by anything He says to people today. And whatever people claim to speak today which is not in accord with what he said through Peter and Paul and John and the others is a lie, for "no lie is of the truth".

The particular matter of which Paul was writing when he said, "Let him acknowledge that the thing I write to you is the commandment of God", was about women's keeping silence in the churches, but of course it has a wide application.

THE SCIENTIFIC METHOD

This is a phrase to conjure with among all the up to date writers and with those who lay claim to scholarship. It is not always quite clear what it signifies and the fear will arise occasionally that some who use it are not very clear in their own minds as to what they mean by it. High sounding and learned or even popular phrases are sometimes used to cover a multitude of faults in one's reasoning. And you had better look a little closely into some of these mouth filling and ear filling expressions before seeking to pass them on as true coin of the realm of reason and scholarship, and especially of religion.

We would not awaken any undue suspicion of people or phrases which keep company with the erudite and the elite, but some people have been badly buncoed with pleasing words of well appearing strangers, and it becomes us to be duly cautious as we mingle with strangers. And when it comes to eating, well we had better not swallow everything that looks like an apple, for some folks have picked up scorpions when they were asking for eggs. And the "Scientific Method" sounds good.

Don't think for a moment that this is an effort to discount science, nor disparage scientists. They are valuable assets in our lives, teaching us much, helping us to correlate facts and apply our knowledge or that of other folks to make us comfortable and happy and useful. Every school boy on his graduation day has told the world and the rest of mankind how great is science. At least he has tried. But it's a continued and continuing story. It's a big subject and there's no end to it. We are going to be hearing it, and ought to hear it, for a good many commencements yet. We will still improve on Ford cars, radios, X-rays, surgery, flood control, dam the rivers and uncork the floods of oratory. Speed and comfort and power and efficiency will lure us on to more conquests. We will find more germs and invent more serums to kill them. We will harness science to minister to the sick and build big guns to slay the strength of youth. Great is science.

Truth is, it will teach us about almost everything except God. It may even give us a better appreciation of Him if it lets us see how infinite is the universe, how marvelous its construction, how infinitesimal are some of its inhabitants, the creatures of His hand. Yes, turn all the light of history on the Book; though to some of us it may seem like looking for the sun with a tallow candle. Let the geologists examine the first chapters of Genesis, and they talk like an architect from Possum Neck criticizing the pyramids. Mr. Fosdick will tell you that the manna was a gum that exuded from a bush in the wilderness, and may be found there now. Why doesn't he, or somebody who believes as he does, lead a few hundred thousand people over there and let them live in idleness with nothing to do but pick up a living every morning under the bushes? Why don't people live there? Why are not the desert sands covered with folks where living is cheap, nothing to do but shake a bush? No, you don't even have to shake it. Great is the Scientific method. "Hath not God made foolish the wisdom

of men?" Of all the credulous chumps commend us to the scientific method.

But the Bible has something to say about how we may know God and how we come to the knowledge of the truth, which is worth listening to. Hear what it says: "What eye hath not seen, and ear heard not, and which entered not into the heart of man. But unto us God revealed them through the Spirit. For the Spirit searcheth all things, yea the deep things of God." Good sermon there; and plenty of need and room for it in the world.

Notice he says these things can't be learned with the eye and the ear. The physical senses are not the organs of spiritual knowledge. They have their place and ought to be kept busy, but they are too short to reach what we need to know about God. They discern facts, but not truth; things, but not God. They are the organs of the scientific method. No human hath seen God at any time; the only begotten Son, he hath declared him. No man knoweth the Son but the Father. And no man knows the Father except the Son and he to whom the Son willeth to reveal him. Religion is a supernatural revelation.

But some one says the above objection or criticism applies only to the physical sciences and there are other sciences, those which deal with mind. Yes, and we are glad of all they have done. They even help a preacher and a Bible student. But if they are your only, or your primary instrument, then you are hopeless. Paul quotes Isaiah not only as saying, "What eye saw not seen and ear heard not heard", but also "That which entered not into the heart of man". It is still true that man by wisdom knows not God. Still the history of philosophy repeats itself: "They became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools." The meek will He guide in justice; and the meek will he teach his way.

Brother C. L. Hicks of Belmont, Church treasurer, sends the check for ninety per cent of their families to receive The Baptist Record at the special rate of \$1.00. The work was done by the members of the "Women's Missionary Society". We thank them for their helpful spirit.

Mr. Muckraker Hearst seems to have been badly buncoed in his efforts to besmirch the United States Senate and the Mexican government. He probably expected to profit both by a big sale of papers and by boosting his investments in Mexico. Men can still get rich in the world by smearing slime as Mr. Hearst has, but sometimes the game doesn't work.

The Committee, which has in charge the matter of recommending applicants for help from the Board of Ministerial Relief, is composed of Dr. T. J. Bailey, Tom Tomlinson, R. B. Patterson, all of Jackson, and E. S. Flynt of Calhoun City. This committee will meet early in January, and application should be sent to Dr. T. J. Bailey, Jackson, Miss.

We learn through the church bulletin of Ada, Oklahoma, that Dr. C. P. Stealey was not re-elected as editor of The Baptist Messenger. This seems to be attributed by Brother C. C. Morris to his earnest contention for the fundamental principles of the faith. No editor was elected, and we are not informed what the brethren have in mind to do. We failed to see the copy of The Baptist Messenger for Dec. 15th.

Dr. Z. T. Cody expressed his purpose to retire from the editorship of The Baptist Courier of South Carolina because his state of health did not permit of his going afield in the interest of the paper. But at the Convention the brethren rose up, literally, against it and insisted on his continuing, promising him that he would not have to do field work, and electing R. F. Terrell, Business Manager, who had been Circulation Manager. It will be welcome news everywhere that Dr. Cody will continue his work as editor.

Our Baptist colleges in Mississippi get off to a good start for the new year on January 3d.

Pastor J. G. Gilmore is making the canvass of his churches at Bay St. Louis and Kiln for the list of subscribers to The Baptist Record.

The deacons of First Church, Columbus, voted unanimously and enthusiastically in favor of putting The Baptist Record into every home and called on the ladies of the W. M. S. to see that it was done.

Brother T. E. Spencer writes that Brother W. A. Murray began his pastorate of East Moss Point Church in November and has won the esteem, confidence and love of the people. Large congregations are attending the services.

Dr. R. L. Lemons of Liberty, Missouri, was called to Blue Mountain Church, Lowrey Memorial, and it is understood that he has accepted. He will be a valuable accession to our Baptist working forces in Mississippi and heartily welcome.

Brother A. J. Linton reports that the Baptist Church house at Varnado, La., was burned on Dec. 18, due to a defective flue, just as the morning service began. Seats, books and organ were saved. They will rebuild as soon as possible. Prayer is asked for them.

T. R. Quayle was recently in Montreal, Canada, where liquors are dispensed by the government. He says: "I saw more drunkenness in two hours within two blocks than I had seen in Chicago in eight years. In the bar of one aristocratic hotel which I entered I counted twenty-one persons drinking, thirteen men and eight women."

The price of The Baptist Record is still \$2.00 a year for single subscriptions, or for any number less than 90 per cent of the families in any given church. But if your church or anybody in it sends us the names of nine-tenths of the families with \$1.00 for each, we shall be glad to send the paper to them for one year for \$1.00 each.

Miss Mary Frances Johnson, for several years religious student secretary among Baptist girls at the Mississippi State College for Women, was married, we learn, on Jan. 1st to Mr. Edward S. Preston, with whom she has been associated in B. Y. P. U. work for several months. Her Mississippi friends will wish her all joy and a long life of usefulness.

Southwestern Seminary, Fort Worth, Texas, announces Monday, January 23, as the date of its second semester opening. Annually many new students enter at this time, as all work completed in the second half is credited regularly toward the various degrees. The enrollment for the first half of the year has approximated 500 students in residence and 600 in correspondence.

Brother Lightsey visited Magee just before Christmas in the interest of The Baptist Record. In eight hours of work he and Pastor J. L. Boyd secured 76 subscriptions. We are sorry that Brother Lightsey will not be able to give as much time to the paper this year as last. But he will take individual subscriptions at \$2.00 as heretofore. No church ought to need his help to get it into 90 per cent of the homes at \$1.00 each. That can be done by the church.

Pastor W. F. Hutson has done most of his work in Louisiana for the past 12 years, but now is dividing his time between two Mississippi churches, Lexie and Jayess. He sends a budget list of subscribers from Lexie and says that due to the Baptist Record in the homes here last year the church had no trouble with its finances. The budget system worked perfectly without begging or high pressure. The pastor feels joyous over the past and full of hope for the future.

Convention Board Department

R. B. Gunter, Corresponding Secretary

COMPLETE THE 1928 CANVASS BY THE CLOSE OF JANUARY

Clinton Baptist Church. Professor M. P. L. Berry, President of Hillman College and Treasurer of Clinton Church, writes that the Church has gone over the top with subscriptions and are still going. The quota of the Church for denominational work is \$5,767.92. This includes the one-third increase asked for. The pastor, Dr. B. H. Lovelace, states that the canvass was the most satisfactory he has ever made. Hillman College was one hundred per cent, every student and every member of the faculty subscribing.

Mt. Zion Church, Leake County, had a quota of \$102.93. On the last Sunday in December with less than half of the members present they subscribed for the denominational work \$157.00. Following this they appointed six members on the canvassing committee, divided the membership and gave them pledge cards for the purpose of completing the canvass. It can be done this way in practically all of the churches with the assistance of a good pastor and a good committee. It is necessary, however, to plan for it, to see that the people are informed, to systematize the work by following the plan suggested and then finally by putting into it some good hard work.

Calvary Baptist Church, Jackson, Mississippi. We have no official report from this Church, but

The Clinton Church adopted a budget of \$11,000 for the year 1928 and already their subscriptions have exceeded this amount.

C. W. Hartwell, Dean of the Junior College at Hwanghien, North China, died recently, aged 40. He was a son of former missionary J. B. Hartwell.

Brother J. W. Gray is now located at Carpenter, coming from the Fort Worth Seminary, preaching at Dentville and Smyrna in Copiah County. He is happy and so are they.

Dr. J. W. Jent, who went from Oklahoma to be head of the Country Church Department in Mercer University, has been elected President of Southwest Baptist College at Bolivar, Mo.

Brother S. J. Rhodes made a visit back to Mississippi just before Christmas. A field of work is open to him in Mississippi and we hope he will come home.

Brother S. S. Perry of Seminary Hill, Texas, could be brought back to Mississippi and some good church or churches ought to avail themselves of this opportunity.

A Happy New Year to every one of you! The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.

—Numbers 6:25-27.

We are giving conspicuous position this week to the report of the committee appointed by the Southern Baptist Convention to recommend any changes in plans of work they may think needed in the boards of the Convention. We reserve for next week any discussion of this report, because of the lack of space in this week's issue. We hope our people will study the report thoroughly and carefully. There are some good things in it; and some things not so good. You will have to vote on these things at the next meeting of the Convention in Chattanooga next May.

it has come to us that already the full quota has been pledged and they are still going with their canvass. This Church has a large building program on. Notwithstanding this fact, they have not let up on their contributions for denominational work.

BEGIN THE NEW YEAR ARIGHT

A conference has been called for the 3rd of January for the purpose of receiving reports from those who visited the district associations in their conferences and for making definite plans for the completion of the canvass to the last church. We do not mean to let up on this campaign until every church has said yes. We do not want to be charged with injustice to any church or member by having failed to enlist them in the work of the Kingdom. There is at this time great need of presenting a solid front for the speedy completion of the canvass. Let's pay no attention to the weather. If the same zeal is put into this by those who canvass for subscriptions that our citizens who run for public office put into their campaigns, we can finish before the close of January with a subscription of \$500,000.00. Let's put zeal into the Lord's work. The faster we work and the harder we work the greater the interest and the more fruitful the results will be. —R. B. Gunter, Corresponding Secretary.

ORPHANAGE SIGNAL

The entire Orphanage force wants to express their appreciation to every Baptist and friend of the Orphanage for the many remembrances during the holidays. The Baptists of Mississippi have never been more generous to the Orphanage than they have this Christmas. Every child has received both toys and plenty of "goodies" to eat.

We thank you and want you to come to see us. We all appreciate your gifts and will rejoice to have you as our guests, share the joys with us.

May we as Baptists set as our goal as our New Year's resolution—the furnishing of our Orphanage for both comfort and training.

—Mississippi Baptist Orphanage,
B. E. Massey, Supt.

The Executive Committee of the Baptist Brotherhood is cooperating with the United Stewardship Council in circulating a morocco bound Diary and Budget Account book in the interest of accurate tithing. It is offered in clubs of five or more to one address at 25c postpaid, in smaller orders 30c.

Write J. T. Henderson, Gen. Sec.,
Box 585,
Knoxville, Tennessee.

An exchange has the following sensible words: "Senator Burton of Ohio has words of good advice to the nations of Europe. He recommends that they eliminate their trade barriers so as to promote economic cooperation. He reminds them that the prosperity of the United States is due in no small measure to the fact that there are both free trade and cooperation among the forty-eight nations composing the American union. Better advice, and friendlier, would be hard to give."

Now what puzzles us is that people can't see what is good for the countries of Europe would also be good for the United States. Why put a burden of 75 per cent or more of duty on articles sent from European countries to America? Why take money out of the farmer's pocket and give it to the manufacturer?

(Continued from page 3)

or the plans that he launched. Study the words of this Master teacher, and see if he ever failed; no sentence that he uttered has needed revision, no truth that he taught has been outgrown by the on-going of the race.

Neither in any of these things was he discouraged. There were hours when all looked black, and the foes of his work seemed triumphant; there were days when many of his followers turned back and walked no more with him; but he did not falter and the serenity of his soul was undisturbed.

All the while he was upon earth he gathered only a little handful of disciples, the world went on its busy tumultuous way ignoring his presence and unheeding his teachings. But he went on casting into it the leaven of his truth and quietly waiting for the time of leavening to come. His disciples were slow to grasp the full import of his doctrines, and even when his three years of teaching them was over, and the shadow of the cross was athwart his path, they disputed as to who should be greatest in his kingdom.

All this while he was not failing and he was not discouraged, even when they all forsook and fled and he was left alone before Pilate and Caiaphas, he was not discouraged but with quiet and unhesitating soul pressed on to the completion of the work of redemption.

He was not discouraged after the cross and the sepulchre, but gathered again his scattered flock and gave them their tasks. Think will you of the challenging confidence of the great commission, with what an unshaken poise he told that little company to begin their world-wide campaign of conquest: Go ye into all the world and preach my gospel to every creature, and listen while his words ring out, and "Lo I am with you alway even unto the end of the world".

Look at the odds against the new order that he would set up, all the sin of the world was against it, all the systems of philosophy of the world were against it, every government in the world was against it, even the old Jewish religion was going to be against it, yet with an absolute confidence he commissions that little band to go forth in the power of his gospel to a world-wide campaign of conquest. His confidence never faltered and his words had not the trace of the shadow of failure. Get the picture, will you, the undiscouraged Christ looking down the centuries and claiming the world that he had redeemed.

And, beloved, he has not failed; Judaism lives but it has peace and is best protected in the lands where the true spirit of his teachings has conquered the hearts of men. Imperial Rome placed the might of her legions across the pathway of that little company who went forth proclaiming his message, and for a time it looked like Rome would win; his martyrs wetted the arenas of her Neros with their blood, and lighted the imperial gardens as they were burned alive in sheets of wax. But when all was over the unfailing Christ and not the Caesars was the ruler of the mighty empire.

There is lack of time to tell of the things which have interposed seemingly insurmountable barriers in the way of the building of his kingdom. For centuries an apostate church impeded the progress of the work, the hearts of men failed them for fear, and there were hours when it looked as if every thing were gone, but he was undiscouraged, and when time had ripened and he had found his men, the truth once more broke the shackles of superstition and the Word of God had free course and was glorified.

To understand we must get the picture of our Lord as with perfect poise and without the slightest discouragement he works on unhurried and unafraid. He knows what he has done, he knows the power of the Word of his gospel; he knows what his redeeming grace can do for the hearts of men and he looks forward to the future without fear. He has kept working all the while, there has not been in all these long dark years

a single poor persecuted preacher, a teacher, a translator of his word; not a martyr who went from prison unto death that he did not walk alongside of him and with him. There has not been a church, not a single agency set on foot that had for its end the spread of his gospel that he was not working in it and through it.

(Continued Next Week)

THE DENOMINATIONAL POSSIBILITIES OF THE GREENVILLE SUNDAY SCHOOL CONFERENCE

Harold E. Ingraham, Publicity Chairman

It is a fact that this Second Southern Baptist Sunday School Conference which is to be held in Greenville, S. C., January 17-20th is fraught with tremendous denominational possibilities and it is the purpose here to set out just a few of these:

Growth

It has been reported to the denomination through the Statistical Department of the Sunday School Board at Nashville that the Sunday Schools of our denomination here in the South have shown a consistent growth every year during a period of years when all of the other evangelical denominations have been practically standing still or losing ground. The explanation of this fact is in the methods of work, and the spirit behind these methods, that have been employed in the general, state, and local fields of Sunday School work. These things not only make possible a great Southwide Sunday School Conference but demand it, and will through it give these methods and this spirit to a yet wider group of people; that is, to all who attend this all-important meeting. Thus the denominational possibilities for growth through this Greenville Meeting can readily be seen.

Bible Study

The Sunday School is in no way a church substitute—it is the church at work teaching the Bible. And the teaching of the Bible is the greatest single need that Southern Baptists have, and the Sunday School is the most adequate and complete organization through which this can be accomplished. The Sunday School is not an entity—it is an agency. An agency of the church set to the task of teaching the Bible.

It is not the prerogative of the Sunday School to spend money, but to teach the Bible. It is not the business of the Sunday School to support missionaries but to teach the Bible. It is not within the scope of true Sunday School work to offer a substitute congregational service, it is the function of the Sunday School to teach, and to teach, and to teach the Bible.

Now, if the Sunday School can be held to this task and made to function in a great and greater way really to reach the people and bring them under the teaching and influence of God's Holy Book, and if this Greenville Conference can be utilized—and it will be—to help those who come to get a larger conception of the work of the Sunday School in teaching the Bible and give them plans whereby they can best accomplish this glorious work, then the denominational possibilities of this conference are beyond the power of the mind to grasp.

The Denominational Program of Missions

The Bible is missionary from first to last and if the Sunday Schools can be helped to teach it, and teach its true message, then through this teaching the denominational program of missions will be helped infinitely. Really, the great business of getting the churches to contribute enough money to carry on the work of the denomination in a worthy way can only be accomplished through a program of teaching. Teaching that is based on the Bible. Teaching that carries the New Testament practice of placing giving on the high plane of love and gratitude. Teaching that will reach not only the generation that is coming but the generation that is here; and the Sunday School reaches both. The denominational possibilities of setting forward the missionary pro-

gram can be given, and will be given wonderful impetus at the Greenville Conference.

Evangelism

Always the Sunday School is the church's most fruitful field for winning souls. It is not right to ask a lost person to come and join the church, because he must first surrender to Christ and take Him as Lord and Savior; but it is right, and not only right but resultful, to ask a lost person to come and join the Sunday School, and there teach him about his lost estate and the Savior who wants to redeem him. How to use the Sunday School, with its permanent organization, to win souls, is a dominant theme running through all the programs at Greenville, and this meeting in a tremendous fashion will give added emphasis to the great Baptist denominational possibility of winning the multitudes to a personal faith in a personal Savior.

Enlistment

A church in Georgia that had made no contribution to denominational work the previous year was visited by an associational Sunday School worker and under his leadership put on a program in the church for the Sunday School with the result that in the next twelve months that church contributed more to the denominational program than it had in twenty years and measured up favorably with the average per capita contribution of the whole denomination.

The Sunday School is the greatest and most practical denominational enlistment agency that is possessed either by the denomination or by any church in the denomination. This possibility of enlistment will be one of the major themes of the Greenville Program and all who come will have presented to them the marvelous conception of church members giving their lives in service to the church and through the church to the whole denominational program. A marvelous possibility!

A Statement, A Condition And A Guarantee

The Statement—The Memphis meeting of this Southwide Sunday School Conference held last January has amply proved the truth of the foregoing words on the Denominational possibilities of this Greenville meeting. All over the convention territory, churches have gone forward in the Master's work under the throb and thrill of the leaders who came home from the Conference last year shot through with zeal and knowledge to do greater things.

The Condition—This great impulse to the denominational program can only come through those who attend this meeting or who get direct contact with those who do attend and come back to give what they got. The condition is that as many as possible of the pastors and superintendents, officers and teachers of our Sunday Schools attend this meeting. That as many denominational workers as possibly can, also attend. It will react toward great things to all who go and to all whom those who go touch during the coming months.

The Guarantee—All who come will have the most complete Sunday School program presented to them that it is possible at this time to get together. Every phase of the work will be presented and the program will be so arranged that problems may be discussed so that all may have a part in the proceedings. This is a Conference. Send your pastor and your superintendent, make arrangements for every department of your school to be represented and the guarantee is it will be a most worthwhile investment and will result in the realization of great denominational progress as well as accomplishment in the individual church.

It isn't the law that lacks teeth; it's the dummies we get for jurors that are toothless; witness the turning loose on the world of a red-handed murderer in Cincinnati who had shot his wife to death as she fled from him. The bigger the crime and the worse the criminal the surer of escape.

THE SECOND SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE
AT GREENVILLE, S. C., JANUARY 17-20
I. J. Van Ness, Cor. Sec'y.

Extensive announcements have been made through our periodicals and through the good offices of the state Sunday School men regarding this meeting. I wish to ask for space to make the announcements to the still wider circle of readers through the denominational press. We wish to have everybody take advantage of this meeting who is at all interested in Sunday School work.

Southern Baptists were compelled to withdraw from the interdenominational Sunday School work some years ago. This to an extent deprived our people of the inspiration of great Sunday School conventions with their enthusiasm and far-reaching outlook. We are attempting to bring back into our denominational life the equivalent of these meetings.

The meeting at Memphis last year was one of wonderful power. It was practical and effective, and at the same time inspiring and thrilling. We are hoping that the meeting in Greenville will bring together thousands of people. We shall present there the most approved plans for Sunday School work.

I would like to emphasize in a special way the adaptability of this meeting to all kinds of workers. While we shall have a message for the most expert leaders, we shall as truly have a message for those who are just beginning to assume responsibilities—the novice as well as the expert will be helped. While we shall hope to inspire and help those connected with great modern Sunday School plants, we shall be disappointed if our program does not as truly help those who are working under difficulties and without equipment and inadequate quarters.

We shall give special attention at the closing session to the Rural Sunday School, though emphasis upon the peculiar conditions of country life will be presented in all the conferences. On Friday morning, however, a great public session will deal with the possibilities of the one-room Sunday School, whether it be in country or in town. While we hope all those who attend are going to come throughout the whole session, we are hoping that thousands of Rural Sunday Schools in reach of Greenville will send their workers on Friday morning if they do not come any other time.

Special railroad rates are available over all the roads in our territory. The tickets are sold on the certificate plan and the certificates can be obtained from your State Sunday School Secretary. This will give you a rate of one fare and a half for the round trip. We shall be glad to send programs upon request.

FLORA INSTITUTE

We recently closed a Stewardship Institute with the Baptist Church at Flora, of which Brother W. C. Howard is Pastor. We issued forty-two Diplomas and Seals to those enrolled in the class. Everyone in the class promised to tithe.

At the recent session of the State Convention Board, members expressed great interest in the plan of the Hinds County Agricultural High School and Junior College to have the Bible taught to the 95 Baptist young people in the school. Superintendent Sutherland has arranged to have the young people of the various denominations there taught by their respective pastors in Raymond. The Baptist boys and girls will have the service of Brother R. L. Wallace in Bible study, and credits will be given for this work as in any other department.

Rev. W. E. Fendley, pastor for several years in Mississippi, died in December in Birmingham after an operation.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

SOLD OUT, BODY AND SOUL

"Ye are not your own; for ye were bought with a price; glorify God, therefore, in your body and in your spirit, which are His." (I Cor. 6:19-20.)

I. YE ARE NOT YOUR OWN.

You never were your own. Before you were saved, you belonged to the Devil (Eph. 2:3; Jno. 8:44), and since you were saved you belong to God. The Bible gives at least three explanations as to why saved people, or Christians, are not their own.

1. They were born of God (Jno. 1:12).

This, of course, refers to their spiritual birth. When they were born of their mother, they were physically born. When they were born of God, they were spiritually born. Since they were born of God, they belong to Him, (I Jno. 3:2).

2. They were adopted into the family of God (Rom. 8:15).

This seems to refer not only to a spiritual, but also to a physical adoption; therefore, the command "Come ye out from among them, and be ye separate" (II Cor. 6:17). In other words, you are to unite with Christ's church, and thus take your stand with God's people.

3. They were bought, or redeemed, from the curse of the law (Gal. 3:13; I Cor. 6:19).

They were redeemed physically and spiritually from the curse of the law. Satan, therefore, has no claim on either the body or the soul of God's children. They belong to God while in the world, and God will some day take both their bodies and their souls to be with Him in Heaven (Rom. 8:11; Luke 16:22; Jno. 14:3). Since you are not your own, you are to

II. GLORIFY GOD, THEREFORE, IN YOUR BODY, WHICH IS HIS.

1. You are to glorify God while in your body; in other words, while in the world.

2. You are to glorify God in the use of your body, because it is really His body.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." (Gal. 2:20.) "Your body is the temple of the Holy Spirit, which is in you." (I Cor. 6:19.)

(1) Your hands belong to God. You are, therefore, to do with your hands only that which is pleasing to God.

(2) You are not at liberty to go where you will, or to do as you please with your feet. They belong to God, and He expects you to use them for His glory. If, therefore, you are tempted to go to some questionable place, or to do some questionable thing with your feet, the question is not whether you can do it with a clear conscience, but the question is whether God will be pleased with such use being made of His feet, which He purchased with the blood of His only begotten Son. You are not to do anything, which would in any way reflect on your Christian character, or cause anyone to doubt the sincerity of your religion, or in any sense reflect on Christ. You cannot glorify God with your body unless your feet are in the "straight and narrow path" (Matt. 7:13-14).

(3) Your tongue belongs to God. Should you be tempted to say things that would in any way reflect on God, or His church, or His servants, or His work, you should remain silent. I have heard men say that since becoming Christians they swear every time they want to, but that since becoming Christians they never want to swear. The spirit of such men is very different

from that of Christ's. The only reason they do not swear is because they do not want to. According to their own statement, should they at any time want to swear, they would do so. In other words, they are doing just as they please. The Bible teaches that we are not to do as we please, but as God pleases, and even though we should be tempted to sin, we should refrain from doing so. We are at all times to keep our bodies in subjection to the will of God. "Ye are not your own, for ye were bought with a price".

III. GLORIFY GOD, THEREFORE, IN YOUR SPIRIT, WHICH IS HIS.

Your body is one thing, and your spirit is another. Your spirit is your real self, your soul. Your body is only the house in which you live while in this world. You are to glorify God with your spirit, as well as with your body.

1. It is really impossible to glorify God with your body apart from your spirit.

(1) The Scribes and Pharisees tried to glorify God with their hands without glorifying Him with their spirit, but they could not do so. "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." (I Cor. 13:3).

(2) The man in the temple tried to glorify God with his lips without glorifying him with his spirit, but couldn't. As he prayed, the Lord rebuked him, and said to His disciples, "This man's prayers will not be answered" (Luke 18:14).

2. What is your spirit?

Whatever it is, it belongs to God, and you are to glorify God with it.

(1) Your mind is a part of your spirit; therefore, you are to glorify God with your mind.

(A) You cannot glorify God with your mind if you allow it to be continually filled with evil thoughts. Perhaps that is why Paul said, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." (Phil. 4:8.)

(B) If you glorify God with your mind, you will have to spend a goodly portion of your time thinking and planning for the advancement of His Kingdom and His work. (Matt. 6:33.)

(2) Your influence is a part of your spirit. Every individual has an influence over someone else. Your influence is either degrading others and leading them to sin, or it is inspiring others and leading them to live nobler and purer lives. If you glorify God with your spirit, it will be necessary for you to exercise the right kind of influence over others.

(3) Your affection is a part of your spirit. If you glorify God, therefore, with your spirit, it will be necessary for you to cultivate a love for the things that are high and holy. The affections properly developed will lead one to love that which is good and hate that which is evil.

(4) Your temper is a part of your spirit. If you glorify God, therefore, with your spirit, you will have to control your temper. That doesn't mean you are not to have any temper. A plow point without temper is useless. On the other hand, if it is tempered too highly, it is useless. If it is properly tempered, it is one of the most useful implements on a farm. A Christian without temper is worthless. On the other hand, if he has too much temper he is worthless. We need more people whose temper is properly tempered, so that, like the Saviour, our righteous indignation will lead us to take a sane, sensible stand against sin, and put it out of the churches.

W. M. U.

To the Dying Year

As some dear friend we long have known,
Slips out of life and leaves us alone
To count the joys that we have shared,
Or measure moments when we've bared
Our hearts in common sorrow,—so
Old Year, we sigh to see you go.

You brought such wealth of sweets with you:
New Hopes so bright, new Friends so true;
New Faith for larger purer life;
New Strength to overcome in strife;
New Love to lift us out of Self;
New Work each day, 'bove common Pelf.

For these, and other blessings brought,—
For living lessons you have taught,—
We turn us now beside your bier,
And give you thanks, Dear dying Year.
Our hearts o'er flow with gratitude,
Because you gave so much of good.

But when we con your blessings o'er,
And note how many an Open Door
Along our pathway you did find,
Where "simple act of being kind"
Was thrust aside with heedless care,—
Your going makes us sad, Old Year.

Still, other years we trust will prove,
We're not disdainful of your love;
And where we've failed to live and see,
The Life unselfish, full and free,
May sheathful Futures far and near,
Prove well your worth to us Old Year.

—Margaret McRae Lackey.

Olanrele's Neighbors
(Part 4)

Here comes an old woman with a large calabash or gourd on her head. Suppose we stop her and talk to her. Of course, to be polite according to her custom, you must salute her for about five minutes without really getting any information or hearing anything about her own state of health or that of her family. For if you ask her "if she came in peace" she will reply, "There is peace," regardless of how she is feeling. If you ask her about her child she will say, "It is there" or "It is living" even if she has none or if the child has recently died. Then you ask her if there is peace in her house and she will reply, "There is peace", and perhaps even at the moment she is on the way to the funeral feast of some member of the family. So you see when you have finished you are really just ready to begin. Though the time of salutation was not wasted for it gave us time to look about a bit and decide that we wanted to see what was in the calabash on her head, for hanging over the edge we noticed a few cowery shells and beads which we thought might prove interesting. We are not mistaken either for they are decorations on her idol which she carries about with her constantly. It is a queer looking thing. Seems to be a fan made of skin to which is attached strings of cowery shells, small coins, seeds, beads and almost anything she picked up. Then the crowning feature or, rather the main part to which all of the above is merely a decoration, is a brass image. It has a hideously distorted face and seems rightly named, for it is called "Esu" or the "Devil". Think of it! The devil, and her God, all she knows to worship, the thing from which she expects mercies and blessings, the thing she strives to serve and please and which talks to her thru the falling of the kola nuts.

She is a beggar and she goes about town displaying her idol and people give her their wares. In the calabash we see the results of her morning tour. There is an ear of corn, a piece of sugar cane and a few kola nuts, also a few coins and a piece of yam. Pastor is explaining to us that when she gets home she will place her idol in the middle of the mat and heap about it all

these things she has gained and she will bow and thank it for the success it has brought her and she will say, "All these things are yours, what will you have me do with them?" Then she breaks kola nuts and casts them on the floor before her idol and she will receive her answer according to the way the pieces fall. May we not learn a lesson of thankfulness and consecration from this poor heathen woman, depending upon satan for her blessings; he, who being evil cannot know how to give good gifts.

We cannot, of course, give a full account of our trip this time, but we must at least tell you of the next thing we saw, for it made our hearts glad after we saw the woman following Esu.

As we passed through the market place someone saluted us from the other side of the street. Suppose we go across and see who it is. Why, it is a friend of ours. We give her the usual salutations and while doing so we look about and notice that she has, in her little calabash, what corresponds to our little vanity store at home. There are two spoons selling for a penny-half penny each; there is a knife for three pence, a few beads, an aluminum bracelet and some homespun thread wound on corn cobs and a pound box of cube sugar, which is retailed by the cube and not by the pound. She will sit here all day selling a few pennies worth of goods. But look on the ground by her calabash. What do you see? An idol? No, but a much used Bible. She is a Christian and hour after hour as she sits here to sell she has open before her this Guide Book, devouring those stories of power and encouragement, keeping ever before her the portrait of Christ. May He be able to shine in her and through her, beautifying her life and drawing others to Himself.

An Interesting Letter From Margie Shumate
Shiu Hing, Kwongtung, China,
Oct. 28, 1927.

My Dear Friends:

Since the W. M. U. has offered to mimeograph sixty copies of any one letter we missionaries may send them and mail them out for us, I have decided to take advantage of their kind offer and write to sixty of you with one "fell swoop." I have neglected some of you for a long time, but I think of you often and am counting on you to uphold me in prayer.

So many things have happened during the past year that I hardly know where to begin. In general, conditions have been fairly normal in South China all during the year. There have been "wars and rumors of wars" in different districts from time to time, more or less rioting and a great deal of parading the streets in the cities, fostered by the labor unions for the most part. Bandits and pirates are as much in evidence as ever. But all these things are normal. The sure enough war has been and still is in central and north China, a thousand miles away, but on account of things which happened there in the spring the American consul insisted that all Americans in south China go to the coast, and he kept women and children there for six months.

Since I was not allowed to work in my own field I decided to find myself some new heathen, so I wandered down to Macao, a Portuguese colony on the coast. I spent about a month there and had very good opportunities. While there I met one Rev. Wong, the pastor of the church at Ha Chak, a little town about twenty miles down the coast from Macao. He invited me to come and work in his field for awhile. I accepted his invitation and spent three happy months in the Ha Chak district. It was the most wealthy country district that I have ever seen. Sun Yat Sen was born in a village near Ha Chak, and I had the pleasure of visiting the home of the man who has all but turned China upside down. It is only a small village way back in the hills reached by a foot-path. The place seems depressing now, for though there are evidences of the past glory of a number of distinguished families,

their large homes are now closed up or turned over to caretakers while the original inhabitants have died or gone out into the world. Many men from the Ha Chak district have gone abroad or are in business in Hong Kong or Macao, and that is why they are so wealthy. I was much impressed by the tile floors of their homes, by their big clocks and the enlarged pictures on their walls and the pretty green and gold, or red and gold, ancestor tablets and the pretty carved wood work in their homes. Some of them even had glass windows and chimneys in their homes, the like of which my heathen never dreamed. I even saw some of them who had knives and forks and spoons! When I carry a fork along with me into the internal regions of the Shiu Hing field, folks often pick it up and examine it curiously and ask me if that is what I use to scratch myself with!

In the country districts of the Shiu Hing field we usually content ourselves with mud floors and mud walls too, if the villages happen to be out of reach of flood waters. The smoke can escape as best it can through the doors and the cracks in the roofs. When we wish to know the time of day we just squint at the sun and guess at the hour. Personally I possess a watch, but it has seen its best days and I do about as well by looking at the sun with the rest of the folks as I do by referring to my watch.

But although the people in the Ha Chak district are comparatively well-to-do and more enlightened in some respects than many, religiously, they are as fervent idolators as I ever saw. They have more time and money to spend on such things than most and the great mass of them are abject worshipers of demons and idols. Money is spent lavishly on such things and I have never seen such gorgeous idol processions as they had in some of those villages. The din they made with their drums, gongs, cymbals, horns and fire-crackers during some of their heathen orgies must have reverberated to the heavens. And at such times the air would be thick with the smoke of fire-crackers, burning incense and paper prayers. More than once as I looked at some of those large, wealthy villages, so antagonistic to the gospel, I would think to myself, this is surely where Satan's seat is, for he was in full control. His presence and his malignant power could be felt. But out of all that darkness, God has already called out a little group for his name's sake, and as I worked with the pastor's consecrated little wife during those weeks we found a number of hungry hearts among the women and had a blessed time working among them. Won't you pray that those who began to seek the Lord at that time will follow on to know the Lord until they obtain eternal life? I wish I had time to tell you about some of them individually, but I must pass on. (Continued next week)

SOUTHERN BAPTIST EDUCATION
ASSOCIATION

The Seventeenth Mid-Winter Conference of the Southern Baptist Education Association will be held at New Orleans, Louisiana, in the St. Charles Hotel on Wednesday, Thursday and Friday, February 1, 2 and 3, 1928.

The program will discuss the future of the Education Board and feature religious education and evangelism in Baptist institutions of learning.

It is earnestly desired that teachers of religious education should attend since much of the program will be on that subject. An effort will be made for a special conference of these teachers and a possible permanent organization. Prof. John H. Chapman of Howard College will conduct the group conference.

A good attendance is hoped for to help discuss vital problems of Southern Baptist schools.

Make your own reservation with the St. Charles Hotel. Full program out shortly.

—M. B. Adams, President
Southern Baptist Education Association.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

And Luke Was Right

Dr. Wm. T. Ellis, who writes on
the International Sunday School
Lesson for the Commercial Appeal,
says: "After a silence of more than
1900 years, Emperor Augustus, who
ruled the whole known world at the
time of the birth of Jesus Christ,
has come forth, as it were, robed in
all of its imperial state, to bear tes-
timony to the accuracy of the gospel
story of Christmas." He then pro-
ceeds to tell of the discovery of an
inscription in Latin recently found
on the walls of an ancient temple
now decaying in the city of Angora,
the present capital of Turkey. It
seems that Emperor Augustus had
the story of the deeds of his life
inscribed on all the temples of the
land and on tablets here and there.
All of these have crumbled to dust
save this one. On its walls can be
clearly read an inscription that ver-
ifies Luke's account of the first
Christmas, or rather the facts con-
nected with the birth of Christ.

No historical account of the fact
that Emperor Augustus had a cen-
sus of his empire taken just at the
date when Luke said Christ had been
born had been found, so infidels had
declared the story a myth; a census
twenty years before and twenty
years after the date given by Luke's
history tells of a census, but none
on this date. This important find
on the walls of the old Roman tem-
ple in Angora—"which city was
formerly called Ancyra, the capital
of Galatia; to whose people Paul
wrote the Epistle to the Galatians"
—completely corroborates Luke's
story of the census taken when Jesus
Christ was born as follows, "Now
it came to pass in those days, there
went out a decree from Caesar Au-
gustus that all the world should be
taxed."

The inscription on the wall rela-
tive to this second census, according
to Dr. Ellis, reads as follows: "A
second time, in the consulship of C.
Censorius and C. Asinius, I com-

pleted a lustrum (or census) with-
out the help of a colleague invested
with the consular imperium. At this
second lustrum 4,233,000 Roman
citizens were entered on the rolls."
(This was the Christmas census, and
the date was about B. C. 8, as we
know by the name of the consuls.)
"Since Jesus was born not later than
B. C. 4 or 5, and perhaps earlier;
and since Herod was apparently al-
lowed to carry on the census in Syria
after the Jewish fashion of tribes
and families, this seeming discrep-
ancy of a year or two in the dates
of the enrollment is easily accounted
for."

Thus discovery has certified to the
accuracy of another great event in
the Bible. Of course, all Christians
knew that Luke's story was true,
but infidels harped on the fact that
nothing in history corroborated the
facts said to have taken place at
that time; so now we have the facts
out of the mouth of Caesar himself.
In fact, practically every important
fact in the Bible has been verified by
recent discoveries in the Bible lands.
Infidels have nothing left to stand
on, so their denials of the truth of
the Bible are in the face of every
fact—simply a baseness of an un-
regenerated heart exerting itself.
The Bible is true, hallelujah! and
time will prove it every whit. On
with the excavations, for we who
love the old Book have nothing to
fear. Every discovery proves the
veracity of the Word of God.

Notes and Comments

Rev. William M. Yarbrough, a
dear friend of mine who died in New-
ton County a few years ago and who
was a valiant Confederate soldier,
told me the following story of his
soldier experience which he often
used in his preaching as an illustra-
tion of the resurrection: "My regi-
ment was camped on Lookout Moun-
tain one cold, cloudy day. The ele-
ments looked gray and snowy when
we soldier boys wrapped ourselves
in our blankets and retired for the
night and soon the whole army was
sleeping the sweet sleep of tired
men. Though it was cold we were
sleeping out in the open, for we had
no tents. As we slept the snow be-
gan to softly spread its beautiful
blanket of white. Next morning
when the bugle blew and we were
called from our slumbers and
dreams, I was among the first to
rise. As I looked out over that scene
of wondrous white here and there a
little mound was visible. One by
one the boys would rise from their
hiding place under the snow. As I
looked upon this beautiful scene I
thought of the day ahead when the
graves would give up their dead and
the dead would come forth unto the
resurrected life. It was indeed an
inspiring sight and will remain
green in my memory as long as I
live." Dear old brother, he has gone
on to that better land, his body lies
in the silent cemetery waiting that
day of which his war scene was an
illustration.

According to press reports Dr.
Savage has written a book in which
he undertakes to locate dates when

the events of the Bible occurred, and
claims that he has done so. He
claims, according to these reports,
the Christ was actually born on De-
cember 25th. Many other dates and
places mentioned in the Bible are
also located, it is said. I have not
read this book yet, but I am not
questioning the fact that perhaps
Dr. Savage has made this discovery;
for I have often wondered why some
scholar did not discover the Hebrew
calendar and then from that learn
the dates in our calendar when cer-
tain events occurred. This Dr. Sav-
age may have succeeded in doing.

Seemingly at this writing the Bap-
tist work in Yalobusha County will
be pretty much as it has been the
past year: J. G. Lott at Water Val-
ley and O'Tuckalofa; C. T. Schmitz
at Pleasant Grove; L. E. Roane at
Pilgrim Rest, Hopewell and Dividing
Ridge; J. R. G. Hewlett at Scobey
and Wayside; S. H. Shepherd at Big
Springs; the writer at Coffeetown,
Oakland, Elam, Clear Springs and
New Hope; Leggo, Mt. Gilead,
Bethel and New Liberty have not
announced a pastor yet; J. B. Smith
at Tillatoba; J. M. Hendrix at Pine
Grove.

I am in receipt of The Ole Miss
Baptist, published by the Student
Department of Oxford Baptist
Church, students from the Univer-
sity of Mississippi. It gives some
interesting accounts of the work of
the teachers and students of that
good institution.

In a kind letter Mrs. C. H. Dobbs
of Mathiston says: "I was reading
in Matthew when you asked us to
read the Bible through in a year
and I have kept on and finished
Revelation yesterday and am now
starting in Genesis. I find much joy
and comfort in complying with your
request. You being our former pas-
tor and having strengthened our
faith in so many ways your writings
give us inspiration to press onward
and upward to higher and better
things." This writer never had bet-
ter friends and helpers than he found
in Rev. and Mrs. C. H. Dobbs. May
the Lord graciously bless them.

Brother W. W. Collier of Lauder-
dale County sends a copy of associa-
tional minutes and says: "I enjoy
your write-up in The Baptist Record
so much that I am sending you a
minute to read. I am also reading
the Bible through with you."
Thanks for both statements.

THE GREENVILLE CONFERENCE

In Greenville, South Carolina,
January 17-20, 1928, the second
Southern Baptist Sunday School
Conference will be held. The first
of such meetings was held in Mem-
phis last January and it has repeat-
edly been spoken of as the greatest
Sunday-School-informing agency
Southern Baptists have ever had.
Never has so much concrete infor-
mation on the practical workings of
a Sunday School been gathered in
the same time as was secured at
the Memphis Conference by the

thousands of people there and the
entire Southern Baptist Convention
territory is still reaping a bountiful
harvest from the seed sown during
those four days.

The program for the Greenville
Conference is on the same plan as
last year, but many improvements
have been made in the department
divisions when each department is
taking up the problems peculiar to
it, thus insuring us an even greater
and more effective program than last
year. Since about seventy-five per
cent of what we learn is through the
eye-gate, practical demonstrations
have been arranged to bring out in
a never-to-be-forgotten way some of
the things that are causing most
concern on the part of Sunday School
workers. We are proud of the fact
that a Mississippian, Mrs. L. C. Up-
shaw, teacher of the Builders Class
of the First Church, Laurel, is to
lead the conference for adult ladies.
It is an honor to be thus selected
for this work among thousands of
Southern Baptists, but Mrs. Upshaw
has this honor because of her special
fitness that has been achieved
through many years of earnest, per-
sistent, painstaking endeavor.

The general meetings, when all
the department groups come togeth-
er, are an inspiration to all and give
us a quickened heart throb and
greater desire to go back home and
labor more faithfully than ever to
bring our school to a higher plane
in gathering people to the house of
the Lord that they may be more
thoroughly taught the Word of Life.
Some of the best speakers of the
South and have been selected to
bring messages at these meetings.
It is worth the price of the trip to
hear Dr. R. G. Lee of Charleston,
S. C., bring just one message. He
is the one who has been spoken of
as the man "with the imagination of
Talmadge, the spiritual insight of
MacLaren, and the evangelistic fer-
vor of Truett."

Mississippi won the largest-at-
tendance banner at the last Organi-
zed Class Conference in Birming-
ham in 1926 and also the largest-
attendance banner in Memphis last
year. Although Greenville is far-
ther away let all our Sunday Schools
make plans now to send their gen-
eral superintendents, department su-
perintendents, teachers and officers
in just as large numbers as they pos-
sibly can. It is not an assured fact
that these meetings will be con-
tinued each year without interrup-
tion, so let us not lose this valuable
opportunity while it is within our
grasp. Put your school forward by
sending some workers to this meet-
ing.

Another Mississippian, Miss Verda
Von Hagen, the enthusiastic and ef-
ficient Educational Director of the
First Church, Columbus, will have a
part in the Intermediate Confer-
ences.

—E. C. Williams.

"Maggie, these eggs are as hard
as ever. I thought I told you I
wanted them soft."

"Sure an I biled them five hours
this time, mum, but it don't seem to
make no difference."—Brown Jug.

The Pass Christian Meeting.

Within the limits of twenty-two days a thing was done in Pass Christian that her citizens didn't think could be done this side the judgment. (You see, Pass Christian is a Catholic town.) A revival was held and a church of seventy-two members, with pastor, deacons, S. S., B. Y. P. U., a prospective W. M. U. and a prayermeeting, was fully organized and domiciled. (Of course, there is a possibility of some tares among the wheat.)

It is a long and interesting story, too long for me to ask space for here, but here's the outline of it:

I. Some months ago the Executive Board of Harrison County Association asked the State Board for an evangelistic team to work in destitute points around Gulfport and Biloxi as long as practicable. The evangelists were promised us from Nov. 18 to Jan. 1.

II. We planned three meetings, but decided to give the full time to Pass Christian, if necessary.

III. First Church, Gulfport, exhibited her characteristic generosity by underwriting the initial expense of the meeting so the committee could proceed to erect the tent, seat it, build platforms, etc.

IV. Evangelists D. Wade Smith and M. E. Perry, so well and favorably known to Record readers, came Nov. 20. Coast pastors had urged their people to attend the very first service and help Brother Perry start a choir and furnish Bro. Smith a congregation. We began Sunday at 2:30 P. M., and there were present about, as follows: 30 from Long Beach, 30 from First Church, Gulfport, a dozen from Handsboro and First Church, Biloxi, half dozen each from Grace Memorial, Gulfport, Lyman, Sharon and Ocean Springs, a few others from scattered points, and 30 from Pass Christian. A fine service was held and Pass Christian began to "sit up and take notice." We literally picked up a revival along the Coast and transferred it to Pass Christian and they took it and went on with it. It had to be done thus. Immediately the evangelists began to win their way into the hearts of Pass Christian people (except the priests, those whom the priests could scare, and some others who were too busy to fool with a revival). Attendance from the town kept increasing from service to service, and people from up and down the Coast kept coming. If bad weather the second week hadn't intervened, there's no telling what the results would have been.

V. By Saturday night before the second Sunday of the meeting Bro. Smith had gathered together quite a number who wished to be organized into a church. But none of them had letters, nor could get letters in time to organize next day. So a half dozen members were borrowed from First Church, Gulfport, and they were on hand with their letters Sunday at 2:30 P. M., and led the way in the organization. This is what Dr. Gunter later facetiously called the "decoy duck plan." But it worked well, and from service to

service "the Lord added to the church daily such as were being saved." But be it remembered it took considerable persuading in some instances, for it took no little courage and assurance of backing to launch out in such an enterprise in Pass Christian with "not many wise, not many mighty, not many noble"—I Cor. 1:26—with neither house nor lot nor encouraging prospects of securing a suitable one, so high are the prices.

VI. The church centered on the wise, cultured, prudent, consecrated

Dr. B. H. DeMent of Baptist Bible Inst., New Orleans, for pastor for half time. At the earnest insistence of our Board he came to Gulfport on Saturday before the organization to counsel with us, and attend the services at the meeting till Sunday P. M. Then at the persistent call of the new church, he came back the last Saturday and Sunday of the meeting. He sees a great opportunity here in this "suburb of New Orleans" and will help the church to get started and see that they are furnished with competent, adequate

pastoral service. Brethren Cary and Shipp were elected deacons, they having been ordained elsewhere, Bro. Cary S. S. Superintendent, Miss Tullos, B. Y. P. U. President, Miss Margaret Nelson, Clerk, and Miss Allie Lee Allen, Pianist.

VII. A temporary meeting place has been rented and plans for the future are being laid in hope and confidence.

Remarks:

1. The small Methodist congregation cooperated with the meeting

(Continued on page 15)

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Blue Granite

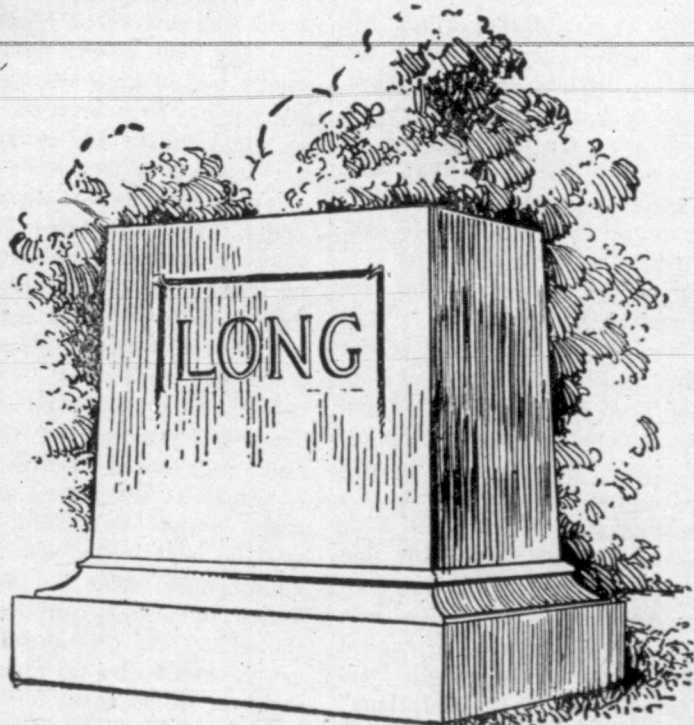
"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty. When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation, Rion, S. C.



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mediately.

The Children's Circle

Mrs. P. I. Lipsey

I cannot remember that The Baptist Record has ever specialized in boys and girls; and given them a department of their own. Of course, we have had "The Family and the Home", and the B. Y. P. U. and there are boys and girls in both of these, but I am speaking of a department in which our children take part. This is what we want to do hereafter on this page, and if you will do your part in it, I will surely come up with mine. This brings on more talk, for you will want to know what you can do, how old you must be, and all about this new plan. One thing I want is letters from you, saying anything you feel like saying, for you are writing to your own Circle. Perhaps you will want to tell me you are glad we have this page; perhaps you will want to say how old you are, and how tall, and give the color of your eyes and hair, or the number of your brothers and sisters, and whether and when you go to school: perhaps something pleasant has happened in your home lately, or you have a question you think I might know the answer to: all these matters will be proper to write about, and very interesting to us all. Besides these things and others that you will think of, each week I will ask a question, or make a suggestion for the next week, and it will be nice for you to answer this question or look up the suggestion, and carry it out. When I get your letter and have read it, I will print it on this page, with your name signed to it, and underneath it I will write a few words of reply to it. And the first thing we know we will all have become the very best of friends.

Now you will ask about the age for this Circle. I am not going to say just exactly how old you must be. If a little girl of three or four has a mother or daddy who will write down for her what she wants to say, she is the right age, and the same is true for a little boy. Then certainly five and six and seven and eight and ten and eleven and twelve are all the right ages. And if a great, big boy of thirteen should send me a letter, do you think I would turn it down? Indeed, no: it would be printed right here, with his name at the bottom of it, and under that the answer to it. And you would never catch me refusing to use the letter of a thirteen-year-old girl. Surely not. My wish is to have so many letters from boys and girls, big and little, that never again shall I have to write so long a one as this.

Now here are one or two other things, and then, as the preachers say, I am done. If you want to get your letter into next week's Baptist Record, you will have to write immediately. Get your paper and ink

and pen right now, and write it and send it off. If you don't, it will have to wait another whole week. I suggest that each one tell us of the gift that Santa Claus brought that he or she liked best of all, and why you liked it best.

There are several other things we must talk about, but this is enough for a start. A Happy New Year to every one of you, and here is a Bible verse for you to memorize: Set a watch, O Lord, before my mouth: Keep the door of my lips. Ps. 141:3.

With love,

Your friend,
—Mrs. P. I. Lipsey,
Care The Children's Circle,
The Baptist Record,
Jackson, Mississippi.

FALSE RELIGION

All false religion arises out of a wrong conception of God concerning Jesus Christ. All religion which does not have its center in the cross of Christ is vain.

Cain's religion was false because in his offering and worship he brought of the fruit of his own labor, ignoring redemption through a substitute. He was trying to come to God without offering a sacrifice which would have been a type of "the Lamb of God". The most of the children of Israel had a wrong conception of God, and did not attain unto righteousness. Why?

"Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." (Rom. 9:32.) What was their trouble? Their conception of God was false, because their estimation of Christ was wrong. Pagan religion is all wrong and false, however zealous its adherents may be, for the simple reason that they do not see God through Christ. For Jesus said: "I am the way, the truth and the life: no man cometh unto the Father, but by me" (Jno. 14:6). The keynote part of Paul's rebuke to the religious Athenians is found in the 31st verse of the 17th chapter of the Acts, viz: "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained". And that man is Christ.

The Roman Catholic religion is false and vain because they have a wrong conception of God on account of having the wrong estimation of Christ. Their estimation of Christ is that of a partial Saviour, that is: one who saves those who render a certain amount of ritualistic obedience, whereas God's record of His Son is, "that God hath given unto us eternal life, and this life is in His Son" (I Jno. 5:11). Even as Paul wrote to the Ephesians: "For by grace are ye saved through faith;

and that not of yourselves: it is the gift of God" (Eph. 2:8).

Much of the religion among the Protestants is false for the same reason, viz: Their conception of God is false because their estimation of Christ is that of a partial Saviour; that is, He saves all whose character is pure, whose morals are good, therefore injecting human merit as essential to salvation, and not receiving it purely as "the gift of God", by grace alone, through faith in Christ.

Modernism is not much worse than the majority of so-called fundamental Protestantism. The religion of modernism is false only because of its wrong conception of God, and its false estimate of Christ. They ignore part of God's word, and instead of accepting the Virgin Born Christ of the Bible, their estimation of Him is only that of a great and good man.

And so in all nations and in all ages, the only religion that is true (and it should not now be called religion, but Christianity) is that which recognizes God as inexpressibly glorious in holiness, perfect in righteousness, infinite in justice, whose word (the Bible) is truth; who requires either perfection or punishment for sin; but who justifies "freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His Blood" (Rom. 3:24, 25).

Therefore, Christianity's estimation of Christ is that He saves eternally to the utmost all who come to God by Him, through faith alone in Him; which acknowledges all the power, all the wisdom, all the merit and all the glory in and to Jesus Christ our Lord, who is the object of our faith. Only those who have that conception of God, and who have that estimation of Christ are saved. It doesn't make any difference how religious they are, or how zealous they may be, or how good and moral they become, if men are worshiping a god of their own reasoning, but not the God of the Bible, their religion is vain and they worship they "know not what". I believe it is our duty to warn men against false religion.

—J. E. Heath,
Winona, Miss. (R. No. 6).

THE GREATEST TEXT

John 3:16—"For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life."

God—The greatest giver.
So loved—The greatest degree.
The world—The greatest company.
That he gave—The greatest act.
His only begotten Son—The greatest gift.
That whosoever—The greatest opportunity.
Believeth—The greatest simplicity.
On him—The greatest attraction.
Should not perish—The greatest promise.
But—The greatest difference.
Have—The greatest certainty.
Everlasting life—The greatest possession.
—Magee Bulletin.

It takes about 1,500 nuts to hold an automobile together, but it only takes one to scatter it all over the landscape.—Safety Bulletin.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 8, 1928

John The Baptist And Jesus.
(From Points for Emphasis by H. C. Moore)

Notes Analytical and Expository

1. THE FOREWORD of the writer was merely his title to the initial paragraph referring to the ministry of John or possibly to the book entire covering the life of the Lord. Without argument, it presents the Son of God on the threshold of redemption as Moses (Gen. 1:1) presented God on the threshold of creation. The Son of God is given a double identification: personally as Jesus the young man of Galilee, and officially as Christ (Greek equivalent for Hebrew, Messiah) the long-promised Saviour and Lord. This message is declared to be the gospel, and certainly it is good news to a lost world. And here we have its beginning through the ministry first of John and then of Jesus who on earth simply "began both to do and to teach" (Acts 1:1).

2. THE FORECAST of the prophet, or prophets, for two are here quoted, implied the appointment and pictured the appearance of a messenger sent in advance to make all preparation for the arrival of the coming King. (1) There was the promise of the messenger (Mal. 3:1). He was the Messiah's forerunner. His duty was to prepare the way for the advent of the Coming One. (2) There was the preparation to be made by the messenger (Isa. 11:3). His personality was concentrated into a single power so that he was simply and supremely a voice. But he was a voice on the air, ringing with earnestness and reaching the hearts of men. Moreover, that voice was to fulfill its function not in the noise and din of the city, but in the quiet and the serenity of the wilderness. It was fraught with a single message heralding the approach of the Lord and calling upon the people to make ready for his advent as primitive lands made new highways for the convenience of their visiting monarch. There were gulches to fill up, trees and rocks to be removed, mudholes to be drained, ravines and rivers to be bridged, curves and grades to be eliminated, conveniences to be provided and protection to be assured. The people themselves must be ready and only those who recognized the Coming One as their King would prepare for his appearance.

3. THE FORERUNNER of the Messiah perfectly fulfilling the prophetic picture was John the Baptist. (1) He bore a good name which, since the Maccabean period, had become popular among the Jews. He was the son of pious parents, Zacharias, the priest and his wife, Elizabeth. He was a kinsman of Jesus

and only six months older. He was a Nazarite and lived up to the name. He spent his youth in the hill country of Judea. Naturally, he fulfilled his ministry in the uninhabited or sparsely settled portions of the country. His personal appearance fitted his surroundings and his mission. He was clothed with rough but durable cloth made of camel's hair. The loose garment was held in place by a leathern girdle about the waist. His food consisted of locusts (insects like grasshoppers) which were classed as clean by Levitical law, and honey which wild bees deposited in rock clefts and hollow trees. He was the New Testament Elijah. (2) The baptism of John was a new rite received from heaven (Mark 11:30). It was performed mainly in the river Jordan and in Enon near to Salim where there was much water. It was in all essential respects identical with Christian baptism, being anticipatory rather than retrospective. One purpose of it was to identify the Messiah. No candidates received baptism at the hands of John except those who repented unto the remission of their sins. (3) The people flocked around the great baptizer in the wilderness, coming from every part of Judea and almost emptying the city of Jerusalem. Under the spell of his burning words they were convicted of their sins which they confessed and thereupon were baptized, we may suppose, by hundreds and thousands in the river Jordan. (4) The preaching of John called not alone for repentance with its turning away from sin, but also for faith in the approaching Messiah. Was John a mighty man? He declared that the Messiah was far mightier than he and that, in fact, he was unworthy to stoop down as a menial and unfasten the sandal thongs upon the feet of the King. Moreover, John asserted that his baptism which had so startled the country was but a faint symbol of that spiritual cleansing which the Christ should accomplish by baptism into the Holy Spirit.

4. THE FULFILLMENT of the prophecies of Isaiah, Malachi, and John culminated in the baptism of Jesus. He was then thirty years of age and had lived in obscurity at Nazareth in Galilee since his infancy. It was now perhaps January 27 A. D. John was at the height of his fame. After a journey afoot of about sixty miles Jesus appeared at the fords of the Jordan near Jericho and presented himself for baptism. At once John shrank from baptizing One whom he realized was in no need of baptism of repentance. Indeed, conscious of his own sinfulness, he felt that he should rather be baptized by his Guileless Companion. But Jesus in calm authoritative voice which the Baptist dared not disregard called for baptism in order that

they both might complete every kind of righteousness required of them. Baptism placed Jesus visibly in the ranks of the true Israel; it made him a shining example for all his followers, who should, in their baptism, confess him before men; and it was a fitting introduction with its attendant circumstances, to his appearance and proclamation as the Messiah. So the two went out in the stream to a sufficient depth, and there the greatest and most impressive of all baptisms took place. The baptismal act was crowned with divine glory. As Jesus emerged praying from the river the rent heavens disclosed a sight and sound visible and audible to Jesus and John, but probably to no others. They saw the Spirit descend upon Jesus in the form and manner of a dove which was among the birds what the lamb was among the beasts. They heard the voice of the Father identifying Jesus as the Son and approving him as Saviour.

MARRIED

Pastor M. L. Delk of Seminary Hill, Texas, and Miss Adele Perreand of Covington, La., were married by the writer in the Covington Baptist Church, Sunday evening, December 25, 1927.

Brother Delk is an alumnus of Louisiana College and at the present a student in the Southwestern Baptist Theological Seminary at Fort Worth. Miss Perreand is a graduate of the Southwestern Seminary and at this time a member of the faculty of the Acadia Academy at Church Point, La. They are noble young people who love the Lord and who are earnest, persistent workers in His Kingdom. May the blessings of our common Lord abide upon them now and ever more.

P. S.—Bro. Delk is a native of Mississippi. His people are members of the Providence Church near Seminary, Miss. He was at one time a student in Mississippi College.

—B. C. Land,
Covington, La.

CROWDER

The Crowder Baptist Church regrets very much to lose their faithful pastor, Rev. Walton E. Lee, of Como, Miss., who has resigned here to go to another field. Bro. Lee came here seven years ago when our membership was very small and we were worshiping in a small schoolhouse. During his first year's service he launched a campaign to build a house of worship and very successfully completed a \$4,500.00 building in the year 1921. Each year our work has grown and numbers added to the church. He at all times was ready to cooperate with the members and do the very best for the upbuilding of the Master's work and also in community affairs. He was not only loved by the Baptists, but all denominations.

We can earnestly say by experience that Bro. Lee is a servant of the Lord, who delivers his message under the leadership of the Holy Spirit and as God directs him. His life and preaching is fashioned from

honest and sincere convictions. The church who is fortunate enough to get him may know that they have one of the most consecrated preachers Mississippi affords. We feel that God has richly blessed his efforts here, and may He continue to do so in his new field of service.

—By Members of Crowder Baptist Church.

Card of Thanks

We wish to thank our friends and neighbors and the State Convention Board for the many expressions of sympathy and kindness given us during the last illness of our loved one. The presence of friends and the gifts of flowers were especially appreciated in the sadness of the funeral services.

Sincerely,

—J. T. Wallace and Children.

Old Sea Captain: "Hullo, vicar, you haven't looked us up lately."

Vicar: "No, I have been so very busy. Why, this morning I married three couples in a quarter of an hour!"

Old Sea Captain: "That's good traveling, vicar; twelve knots an hour!"—Exchange.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

1928

Just as 1927 went around the corner 1928 came to take his place, all groomed for an adventurous trip across the pages of history. He begins with a great big smile and hearty handshake to every one and speaks in cheerful tones the message of hope, and emphasizes once more the words of the Master, "Lift up your eyes and look upon the fields for they are white already to harvest". He stretches forth both hands—in one is opportunity and in the other responsibility, they go together and are the free gift of the year. You accept them or reject them as you will, but to him who accepts them, when 1928 shall have slipped away into history you will be the wiser, the richer, the happier and so will be the world. The B. Y. P. U. will serve as the hands of the year for some and thus will opportunity and responsibility be extended to you. It is the hope of your State B. Y. P. U. Secretary that every B. Y. P. U. member this year will be alert to every opportunity to serve and through the B. Y. P. U.'s of the state the Lord's kingdom may be advanced. We will give Him the glory for all that is accomplished.

Beginning the Year with an Aim

Have you set a goal for your church in B. Y. P. U. work for 1928? Here is ours for the state:

New Unions.....	200
A-1 Unions.....	150
Increased enrollment.....	5,000
New General B. Y. P. U. Organizations.....	50
Standard Gen. B. Y. P. U. Organizations.....	10
New Associational B. Y. P. U.'s.....	10
A-1 Associational B. Y. P. U.'s.....	5
B. Y. P. U. Awards given.....	10,000
B. Y. P. U. Magazine subscriptions.....	2,000

Nearly every church can add one B. Y. P. U. to their number; it may be an adult if you already have a Junior, Intermediate and Senior. Measure your possibilities by our 1928 goal and determine what part you will have in helping us to realize our desires.

Christian Worker's Normal

The Southwestern Baptist Theological Seminary, located at Fort Worth, Texas, will hold their second annual Christian Worker's Normal during the month of February; the dates are Feb. 6-25, a three weeks course. This Normal is especially planned for those who desire more training than it is possible to get in the regular Training Schools we hold in local churches, but who cannot go and take a full course of Seminary work, and should appeal to many pastors, associational mis-

sionaries, Sunday School officers and teachers, B. Y. P. U. leaders, vacation school workers, church secretaries, deacons, W. M. U. workers, choir directors, song leaders, pianists and perhaps others. The cost will be one dollar a day for board (you furnish your own sheets, pillow cases, blankets and towels), plus a one dollar incidental fee. Dr. J. M. Price is the director of the Normal and if interested write to him for particulars; address him at Seminary Hill, Texas. We are hoping that many from Mississippi shall take advantage of this splendid opportunity.

Moss Point Unions Doing Fine Work

A letter from Mrs. K. R. Simmons, Director of B. Y. P. U. work at Moss Point, tells of the good work their unions are doing. They have a strong Adult B. Y. P. U. and their Intermediate union though only about two months old is doing fine work, as are their Junior and Senior unions. We are glad to have this good report from Moss Point and expect to add them to our list of A-1 General Organizations this first quarter.

Perry County Associational B. Y. P. U. Has Successful Meeting

Fifth Sunday in October was the day for it, so this is a delayed account of it, but it is good to tell about anyway and we hope will inspire all Associational B. Y. P. U. presidents to make the fifth Sunday in January a RED LETTER day for their work. Mrs. W. G. Griffiths, president of the Perry County Associational B. Y. P. U., reports a very successful meeting at Beaumont the fifth Sunday in October. The house was full of folks. Every one that had been assigned a part on the program was present with his part well planned, and all things considered it proved to be the best meeting they had ever had. Mr. Fishel, moderator of the Perry County Association, also a very active member and officer of the Richton Adult B. Y. P. U., had a meeting of their executive committee just before the program of the B. Y. P. U. work started. This brought some representatives from churches that had no B. Y. P. U. and was a means of presenting the work to these churches through their representatives. The January meeting will be held at Buck Creek Church. The major emphasis of the program will be the relation of the B. Y. P. U. to the 1928 Baptist co-operative program.

Grenada Reports Progress

We are happy to report splendid progress of the B. Y. P. U.'s of Grenada. In September, or about the first of October they elected

Mrs. Jennings as their Director, organized a Junior union and started off for some real definite work. Miss Dear was elected Junior Leader and Mr. Hathorn as Assistant Leader of the Intermediates. They had an increase of 17% in their general averages for November over October, have an enrollment of 105. They made a visit to Water Valley, just to see how they do it. They start the new year off with a General Organization with full corps of officers, and before the year is gone will be one of our A-1 General B. Y. P. U. Organizations. Congratulations.

Coming to You This Week

We have this week mailed to every B. Y. P. U. in the state a poster which carries our schedule for the year. We start off with January being "Standard Month". We want you to take the poster, mount it on beaver board so it can be kept the entire year. Emphasize each month the suggestion of the poster.

Subscribe for the B. Y. P. U. Magazine, five copies for each B. Y. P. U.

McLain

The McLain Intermediates had a Thanksgiving Poster Contest, and while not as many posters were entered as were hoped for, the ones entered were indeed good. Marie Daoughdrill received the blue ribbon, and Luna Belle Backstrom the red ribbon.

We feel that the contest did us all good, and hope to have another sometime soon.

—(Mrs.) H. L. Clarke.

Immanuel, Hattiesburg

The Allen B. Y. P. U. of the Immanuel Baptist Church was entertained Tuesday evening, the thirteenth, at the home of Miss Sarah Alston, who was assisted by Miss Louise Cleveland.

The following members were present: Louise Cleveland, Amelia Collier, Eleanor Mencher, Sarah Alston, Melba Izard, Mamie Pittman, Mary McGowen, Willie Mize, Virginia Mize, Clyde Clark, Ora Ezell, Willie Jones Harper, Ethel Vandigriff, Martha Story, Hulon Cleveland, Garland McInis, Hawthorne Hunter.

There were also several visitors present. Among these were Bob Alston, Bill Barksdale, John Stagg Morris, Louis Barwick, Monk Gilmore and J. B. Phillips.

The evening was greatly enjoyed. Many games were played, after which refreshments were served.

—Hawthorne Hunter,
Corresponding Secretary.

SKENE

I have recently had here at Skene, Miss., Evangelist E. E. Huntsberry and Singer B. B. Cox for a meeting. The meeting was good from the start. God gave us a great victory and many of the finest people in the community came into the fellowship of the church. Huntsberry is a prince of a man. He is a strong preacher. He keeps the standards

up. There is no low appeal, no cheap tactics; no abuse of any body or any thing. The appeal is optimistic, scriptural and full of power. Cox is one of the best singers I have ever heard, if not the very best. He is not lazy. He tries to do all he can for the meeting. His work among the young people of any community is worth all he will cost, if he did not sing a song. Both of the brethren are fine and no church could have a better team. The meeting resulted in 47 additions to the church, 37 on profession and 10 by letter. The building campaign was launched during the meeting and went over splendidly. These men will do good work any where.

—E. A. Bateman, Pastor.

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

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O. B. Taylor,
Vice-President.

(Continued from page 1)

attention to two phases of the warranty deed from the Rowe Hollywood Estate to the Education Board under date of July 3, 1926, to-wit: First, "Party of the second part (The Education Board) agrees to establish a Baptist Assembly and a school, as authorized under its charter." The charter, under which the Education Board operates, permits the establishment of a Baptist Assembly and Training School, at Umatilla, but it is not authorized. Second, "The party of the second part (The Education Board) also agrees to spend, as collected, all money contributed by Lake County citizens, for the Baptist Assembly, to be located on the above described lands, in the erection of buildings and improvements of grounds for the Assembly." Your Committee recommends, that the Education Board be directed not to permit the construction of any buildings or any improvements at Umatilla unless the total amount of money needed is in hand. For, if buildings, or other improvements, were undertaken, and the money were not in hand, a workmen's lien might be held against such buildings or improvements, and the Education Board, or the Southern Baptist Convention, or both, would be held responsible for the debt.

We further recommend, that all legal matters made necessary by the transfer of any, and all of the properties herein mentioned, be worked out jointly by the agencies involved in co-operation with the Executive Committee of the Southern Baptist Convention.

We further recommend, that all percentages which go to the agencies involved in this report, be equitably adjusted in view of the changes herein made.

We further recommend, that the agencies strictly adhere to the instructions of the last Southern Baptist Convention, to the effect—(1) that appropriations be made not exceeding the actual cash receipts of the respective agencies the preceding year, meantime, that they take into consideration the necessity of reducing or increasing their budgets in harmony with any readjustments that may be made by the Convention's adoption of certain recommendations in this report, and—(2) that, beginning with January 1, 1928, ten per cent of all gross receipts from the co-operative funds of the Southern Baptist Convention, be applied on the debts of the agencies.

We further recommend, that the agencies of the Convention take seriously the recommendation of the Efficiency Committee of last year to the effect that no agency of the Convention shall enter into any financial agreement, tentative or otherwise, that can be construed as a moral obligation upon the Convention.

Respectfully submitted,

L. L. Gwaltney, Ala., Chairman.
A. U. Boone, Tenn.
G. G. Johnson, D. C.
J. W. Provine, Miss.
Weston Bruner, Ga.
O. J. Wade, Ark.
Livingston Johnston, N. C.
T. W. Gayer, La.
H. B. Wilhoyt, Okla.
J. B. Tidwell, Texas.
T. C. Skinner, Va.
R. B. Jones, Md.

Note:

The report was signed by all members of the Committee present. The following members could not be present:

T. V. McCaul, Fla.
Mrs. Julian Atwood, Ill.
J. E. Hampton, Ky.
R. B. Whiteside, Mo.
Jesse Cook, N. Mex.
J. Dean Crain, S. C.

Be sure to write J. E. Byrd, Baptist Building, Jackson, Miss., for identification certificates in order to secure reduced rates to the Greenville Conference, January 17-20, 1928.

Brother J. A. Rogers sends in 45 names from the Smithville Church, of those who avail themselves of the special rate on The Baptist Record. This is greatly appreciated.

Mr. J. C. Penny, china store owner, son of a hardshell preacher, who built a number of homes for old preachers in Florida, has become president of the Christian Herald Company.

Preserve this week's copy of The Baptist Record for future study of the report of the committee appearing on page one. There will be much discussion of it and you will need it.

Evangelist Ray Palmer of Washington, D. C., recently assisted in two meetings in two Chicago churches, Parkside and Covenant. More than 100 conversions are reported and 70 added to the churches.

There are indications that the presidents of our State University and of the Agricultural and Mechanical College are capable of running the institutions over which they preside. At least they did not turn it over to the freshmen and sophomores.

C. N. Travis in two years pastorate at Eutaw, Alabama, has seen the church membership doubled and the church come to first rank in the association in the support of local and denominational work. A good sort of man to get back in Mississippi.

The field forces for putting over the 1928 program held a meeting in Jackson Tuesday of this week. They reported a sympathetic spirit of cooperation in nearly every part of the state and the canvass for subscriptions will be continued till every church in the state has been reached.

Brother J. L. Boyd of Magee has been awarded first prize among the associational clerks of Mississippi for the best minutes gotten out in the year 1927. He received the first prize once before and in another year received the second prize. The clerk of Walthall County Association received the second prize.

Beulah Baptist Church at Polkville, Miss., on Christmas day, largely due to the work of the good women, presented Rev. D. W. Moulder with a \$40.00 suit, and his wife a nice quilt. This year closes out his twentieth year as pastor. You may know they were highly appreciated, as the cold weather is here and we need something to keep us warm.

The tri-states figured in the weddings at which Rev. Ben Cox officiated Christmas day. The first was the wedding of I. L. Penny and Miss Pearl Parks, of Memphis; the second J. W. Rinks and Miss Mary Ellen Pritchard, of Lula, Miss.; and the third was Hastings D. Palmer, Jr., and Miss Sue Carolyn Speaker, of Little Rock, Arkansas.

The Mississippi Baptist, which has been published at Decatur as the organ of the General Association, announces that it will discontinue publication at the beginning of the new year. Brother L. M. Phillips of Newton has been editor for three years. He will enter the pastorate. The constituency of General Association is too small to maintain a paper. We invite the brethren to such fellowship with us as seems good to them.

Pastor W. E. Hardy and family of Anguilla and Catchings have been the recipients of many favors since going on that field in October. He says a "shower" doesn't tell what the folks have done for them. They were stormed with kindness. Well those people have gotten accustomed to floods, and a shower is a small matter. The gifts were so many and so varied as to fill their hearts with gladness and make them determined to render the largest service.

Natchez Church sends in a list of 243 names for The Baptist Record at the special rate.

Another bank failure in Memphis, this time a million dollar institution owned by negroes. All of the failures seem due to dishonest officials.

Jan. 1st Rev. John Thompson, after five years pastorate with churches in Amite County, Miss., goes to the pastorate of Clara, Miss., the seat of the Agricultural High School, Wayne County, Miss., and adjacent churches. Clara gets half time, other churches one-fourth time.

A telegram from Dr. W. F. Powell of Nashville came just in time for insertion this week, but is in time now to be effective. It says:

"Doctor I. J. Van Ness will broadcast program of second Southwide Baptist Sunday School Conference meeting at Greenville, South Carolina, January 17th to 20th, from First Baptist Church, Nashville, Sunday night, January 8th at 8 o'clock, central standard time, over station WBAW, 240 metres."

These figures will show that conditions in our mission work in Mississippi are getting better; or as the brethren say the "graph" is rising. In 1927 the receipts for the cooperative work were \$279,059.03, which is about \$8,000 better than for 1926. And to show that the improvement is at the latter end of the year the receipts for Dec. 1927 were \$2,880.72 ahead of Dec. 1926. This gives us a good outlook for 1928. And if every church puts on the canvass for this year we will reach our objective of \$450,000, and close the year with a great doxology.

At a meeting of the Executive Committee of the Board of Trustees of the Baptist Bible Institute last week the resignation of Dr. B. H. DeMent as President of the Institute was presented, and was referred to the meeting of the Board the last of January. However, to relieve him of the burden of this work immediately, Dr. W. W. Hamilton was elected Acting President till the Board meets in January, and Dr. J. E. Gwatkin was elected chairman of the faculty. Dr. DeMent will spend a while on the coast in an effort to regain his health and it is hoped he may return to teach in the Institute later.

A valuable contribution was made to our Historical Collection being made by Mississippi Baptists, by Brother V. B. Tucker of Ecu. This is a collection of copies of minutes of old Chickasaw Association. Thanks.

Tuskegee Institute reports 16 people lynched in the United States in 1927, all negroes; for murder 7, attempted murder 2, rape 2, attempted rape 3, improper conduct 1, charge not reported 1. There were 7 in Mississippi, 3 in Arkansas, 1 in Kentucky, 1 in Louisiana, 1 in Missouri, 2 in Tennessee, 1 in Texas. There were fewer by 14 in 1927 than in 1926.

Dr. B. H. DeMent has tendered his resignation as President of The Baptist Bible Institute in New Orleans. This is caused by his ill health and is made upon the suggestion of his physicians, who believe by lightening his work his life may be prolonged and his usefulness continued. This announcement will be heard with the deepest regret by all who are interested in the Institute, and by those who love and esteem Dr. DeMent. Only recently his tenth anniversary as president of the Institute was celebrated, and friends were rejoicing in the favor of God which had been upon his administration. Dr. DeMent's health has been uncertain for three or four years, but he has worked on heroically and sacrificially in the desire to fill out the measure of God's will in his life. And now he is compelled to lay the heavy burden down. It is heavy indeed. The Institute will need the prayers of all our people now in this period of naxiety, that Our God who has so signally blessed it in the past ten years will graciously continue and multiply his helpfulness.